**True Guidance and Light series (1)**

# IS THE OLD TESTAMENT GOD'S WORD?

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**Translated from Arabic by**
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# ACKNOWLEDGMENTS

First, all praise and thanks to Allah - God Almighty. It is with great honor that I present this humble work to my reader, hoping that God Almighty will help him benefit from it, and makes him and me among those who know the truth and among the guided.

Following the tradition of prophet Mohammad (PBUH) in thanking people who did us a favor, I would like to thank the many people from whom I benefited in completing this work, and possibly my success in this work was a result of their prayers to God Almighty to help me to do so.

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**Munqidh Bin Mahmoud Assaqqar, PhD**

## INTRODUCTION

Praise to Allah[1] (S.W)[2], the cherisher and sustainer of the worlds, and may peace and blessings be upon all of His messengers.

In every age and generation there will be honest people who are looking for the true guidance. Allah (S.W.) had sent his messengers with signs, light, and true guidance. ***"It was We who revealed the law (to Moses): therein was guidance and light."*** (Holy Quran, Surah 5. Al-Ma'ida – 44) ***"And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come***

[1] - Muslims prefer using the name "Allah", which is one of many other beautiful names and it is God Almighty's greatest name, instead of the English word "God". The word "Allah" is pure and unique unlike the English word "God", which can be used in many forms. If we add 's' to the word "God" it becomes "Gods", that is a plural of God. Allah is one and singular, there is no plural of Allah. If we add 'dess' to the word 'God', it becomes 'Goddess', that is a female God. There is nothing like male Allah or female Allah. (taken from: "The Concept of God in Major Religions", Dr. Zakir Abdul Kareem, pp 18) (Added by the translator)

[2] - Muslims do not mention the name of Allah without glorification. The letters "S.W" is an abbreviation of the two Arabic words "Sobhanahu Wataala", which means, ***"Glory to Him! He is high above all"*** (Holy Quran 17:43). The English meaning of these two words is from the "Meaning of the Holy Quran by Abdullah Yusof Ali". (Added by the translator)

***before him: a guidance and an admonition to those who fear Allah."*** (Holy Quran, Surah 5. Al-Ma'ida – 46)

The Holy Quran, the final divine book, then was revealed to reveal the light and the true guidance. ***"O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book,- Wherewith Allah guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His will, unto the light,- guides them to a path that is straight."*** (Holy Quran, Surah 5. Al-Ma'ida – 15 -16)

However, the previous books of Allah (S.W.) that revealed to prophets were lost due to the circumstances of writing and the way of conservation, and they were subject to distortion and loss. Thus, people went astray from the guidance and the right path, and people used other books that attributed to Allah (S.W.).
These books do not contain – except slightly - the true guidance and light. These written books contain and conclude the weakness of the human beings and their ignorance. They are full of contradictions, and issues, which no sane or wise person would accept their attribution to Allah (S.W.). This does not mean that these books are lack of the true guidance completely, but, as I mentioned, they were subject to alteration and human contradiction.

This is the Muslims' belief of the previous books. Muslims believe in the books that Allah (S.W.) had revealed to his prophets, but they do not accept that the Old Testament is Allah's (S.W.) word, even though it contains some of His revelation and guidance.

However, Christians and Jews believe that these books (The books of the Old Testament) are divine, and consider them the word of Allah (S.W.) that He revealed to His prophets and the Jews read and kept throughout their long history.

With this significant difference between the two teams, I propose the question, "Is the Old Testament Allah's (S.W.) word?", which I will try to answer in this book of this series, and present it to those who are searching for the true guidance among the people of the book (Christians and Jews).

In this series, I will search the folds of the sacred books of the Christians, to look, through the big pile of falsehood, for the truth that the prophet had spoken. In addition, I will prove, to those who believe in the divinity of these books, that they are not the word of Allah (S.W.). I have endorsed my evidence with the sayings of the church scholars, its councils, and foundations. Moreover, I used some of the sayings of the Western free thinkers, who spoke some of the truth that we are looking for in this series; the true guidance and light series.

Oh our Lord (Allah S.W), guide us to the truth by your will, indeed, you guide whom you want to the right path. Amen.

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## THE MUSLIMS' BELIEF OF MOSES' (PBUH)[1] TORAH

The Holy Quranic verses show clearly the Muslims' opinion of the Torah revealed by Allah (S.W.) to Prophet Moses peace be upon him. The Holy Quran tells us that it was Allah's (S.W.) revelation, which He revealed as guidance to the children of Israel. ***"It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets***

[1]- Muslims do not mention the name of a Prophet without honoring him with prayer and invocation. The letters "PBUH" is an abbreviation of the sentence, "Peace Be upon Him" when mentioning a prophet, or "Peace Be Upon Her" when mentioning the Pure Virgin Mary, and the letters "PBUT" is an abbreviation of the sentence, "Peace Be Upon Them", when mentioning more than one prophet. (Added by the translator)

***who bowed (as in Islam) to Allah's will"*** (Holy Quran, Surah 5. Al-Ma'ida – 44) ***"He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind"*** (Holy Quran, Surah 3. Al-Imran – 3)

Allah (S.W.) commands Muslims to believe in all of the previous revelations. He says, ***"Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."*** (Holy Quran, Surah 2. Al Baqara – 136)

Describing the men of faith, Allah (S.W.) says, ***"The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles".*** (Holy Quran, Surah 2. Al Baqara – 285)

The Holy Quran mentions that Allah (S.W.) had entrusted the people of the book to protect their book. ***"For to them was entrusted the protection of Allah's book, and they were witnesses thereto"*** (Holy Quran, Surah 5. Al-Ma'ida – 44) However, were the children of Israel reliable and trust worthy?

The Holy Quran mentions that the Jews had altered the book, its meanings, and its context. It mentions that, ***"they change the words from their (right) places and forget a good part of the message that was sent them"*** (Holy Quran, Surah 5. Al-Ma'ida – 13)
Allah (S.W.) tells us that the Jews had concealed some of what He had revealed to them, and He sent His prophet (Mohammad PBUH) with the truth of what they used to hide. ***"O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary)."*** (Holy Quran, Surah 5. Al-Ma'ida – 15)

In addition, one of their largest misdeeds is that they wrote books of their own, and then attributed them to Allah (S.W.). ***"Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby."*** (Holy Quran, Surah 2. Al Baqara – 79) ***"There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah. It is they who tell a lie against Allah, and (well) they know it!"*** (Holy Quran, Surah 3. Al Imran – 78)

Prophet Mohammad (PBUH) explained this when he said, *"The children of Israel had written a book, followed it and neglected the Torah"*[1] This meaning instilled in the mind of the prophet's companions and the men of faith after them. The Son of Abbas (may Allah (S.W.) be pleased with both of them) said, *"How do you ask the people of the book about something and your book, which was revealed to the Messenger of Allah is the latest? You read it and it is pure and not altered. The prophet told you that the people of the book had altered the book of God Almighty, changed it, and wrote the book in their hands and said: "This is from Allah," to traffic with it for miserable price!"* [2]

This does not preclude the validity of some places in the Torah, in which there are some of the prophets' guidance. There is right and wrong in the Torah. Allah (S.W.) says, ***"Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?"*** (Holy Quran, Surah 3. Al Imran – 71)

Similarly, Allah (S.W.) says, ***"But why do they come to thee for decision, when they have (their own) law before them? therein is the (plain) command of Allah."*** (Holy Quran, Surah 5. Al-Ma'ida – 43)

[1] - Narrated by Addarmy, No. 480, and Attabarani, No. 5548, and Al Albani, No. 2832

[2] - Narrated by Al Bukhari, No. 7363

That is regarding the stoning of adulterous, which the book of Deuteronomy mentions. ***"If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die. The damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you."*** (Deuteronomy: 22: 23-24)

Prophet Mohammad (PBUH) said, *"Do not believe nor disbelieve the people of the book, but say 'we believe in Allah and what has been revealed to us and to you".*[1] He (PBUH) explained the reason for not disbelieving them because there is some truth in their books.

He (PBUH) also said, *"Do not believe nor disbelieve what the people of the book tell you, but say 'we believe in Allah and his messengers'. Hence, if what they told you was wrong, you did not believe it, and if it was right, you did not deny it".* [2]

Therefore, we (Muslims) strongly believe in Moses' (PBUH) Torah. We believe that it was altered, the Jews had hide things from it and written other things, many parts of it were lost, and what they have now contain some of the truth.

However, we often see Christians cite the verses of the Holy Quran and the sayings of prophet Mohammad (PBUH), which praise the book of Moses (PBUH), to prove the validity of their books; claiming that they validate the books that they have now. Have they no other way to do so? How could they try to prove the validity of these books from the Holy Quran and the Sunnah[3], which declare their alteration?

We see them, and it is always their way, strip the Quranic verses arbitrarily, quote some and overlook many that do not serve their ideas. ***"Then is it only a part of the Book***

[1] - Narrated by Al Bukhari, No. 4485
[2] - Narrated by Abu Dawood, No. 3644
[3] - The teachings, sayings, and practices of prophet Mohammad (PBUH)

***that you believe in and you reject the rest?"*** (Holy Quran, Surah 2. Al Baqara – 85)
Allah (S.W.) describes them as, ***"But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings"*** (Holy Quran, Surah 3. Al Imran – 7)

When putting all these verses in one place, the truth will be clear, and the person who is looking for the truth will foresee the straight path of Allah (S.W.).

What proves that these books are not the Torah of Moses (PBUH) is that the Holy Quran attributes to the Torah many meanings that are not in it now; for example:

First, ***"Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law (the Torah), the Gospel, and the Quran"*** (Holy Quran, Surah 9. At Tawba – 111) and there is no such meaning in the Old or New Testaments.

Secondly, ***"Nay (behold), ye prefer the life of this world; But the Hereafter is better and more enduring. And this is in the Books of the earliest (Revelation), The Books of Abraham and Moses."*** (Holy Quran, Surah 87. Al A'la – 16 - 19) this meaning is not in the books that attributed to Moses, which do not contain information about the hereafter and the resurrection, never mind the comparison between them and the life of this world.

Thirdly, ***"Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures); in the law and the Gospel; for he commands them what is just, and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them."*** (Holy Quran, Surah 7. Al A'raf – 157) this meaning is also not in the Torah.

Many verses like these are in the Holy Quran but they are not in the scriptures that the Jews and Christians have today. This shows the invalidity of their reasoning to document their books using the Holy Quran's verses. The praising in the Holy Quran is for the book of Allah (S.W.) and His revelation, not for the altered books of theirs, which falsely attributed to Him (S.W.).

## THE BOOKS OF THE OLD TESTAMENT

The Torah, in which the Christians and the Jews believe, contains few parts.

A) **The Pentateuch** - Five books attributed to Moses, The Torah. (The Book of Genesis, Exodus, Leviticus, Numbers, and the Book of Deuteronomy)

B) **The Historical Books** – Twelve books attributed to a number of prophets who lived through these historical ages of the life of the children of Israel. (The Book of Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, First Chronicles, Second Chronicles, Ezra, Nehemiah, and the Book of Esther)

C) **The Poetic Books** – Five books (The Book of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon). These books are generally attributed to David and Solomon. However, there are (23) Psalms attributed to unknown people namely, bani Korah, Asaf, and Ethan, and (51) Psalms - traditionally known as the 'Orphan Psalms' – are of unknown authors.

D) **The Prophetic Books** – Seventeen books, the first six of them are called 'Major Prophets' and the rest of them are called 'Minor Prophets. (The Book of Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and the Book of Malachi)

E) **The Apocryphal Books** – Seven Books, (The book of Baruch, Tobit, Judith, Wisdom, Sirach First Maccabees,

and the Book of the Second Maccabees) that some call 'the hidden books'. The early church's fathers doubted these books. Saint Jerome had translated them into Latin but he did not include them with the canonical books. However, some had accepted them, and the Christian sects had accepted them in the Council of Hippo (393 CE) and the Council of Carthage (397 CE)[1], and they remained as such until the 16th century CE.[2]

In the 16th century, the Protestants appeared and, like the Jews[3], rejected the Apocryphal Books. However, the Orthodox and the Catholic Christians had accepted them, even though some of them print them separately for the sake of religious unity between the Christian sects.

During the Council of Trent (1554 -1563), the Catholic had canonized all of these books, and during the Synod of Jerusalem (1672), the Orthodox did the same.

It is worth mentioning here that some Christian churches add other books to the Holy Bible. Encyclopedia Biblica says, *"In addition to the Canonical Books, the Ethiopian Church accepts the Book of The shepherd of Hermas, the Canon of the Councils, and the Letters of Clement. It also accepts the Book of the Maccabees, Tobit, Judith, Wisdom, Sirach, Baruch, the Four Books of Esdras, Martyrdom and Ascension of Isaiah, the Life of Adam and Eve, Joseph, Enoch, and the Book of Jubilees."* [4]

Similarly, the early church fathers had accepted the letter that attributed to Jeremiah. It is in the most important and oldest codex and manuscripts, such as Codex Alexandrinus, Codex Vaticanus, the Syriac, the Coptic, and the Ethiopian. Encyclopedia Biblica says, *"The early church fathers tended to consider this letter as part of the canonical books. Origen, Ebiphanius, Cyril of Jerusalem, and Athanasius included it in their canonical books; therefore, it was officially accepted in*

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[1] - The letters "CE" is an abbreviation of the two words (Christian Era, or Common Era)
BCE = Before Christian Era, or Before Common Era

[2] - Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 39

[3] - In order to see the Protestants arguments in rejecting these books, see Methodical Divinity Science, James Anas, pp 60 -65

[4]- Encyclopedia Biblica, Vol. 1 pp 82

*the council of Laodicea (360 CE)*[1]*. Later, this letter became among the apocryphal books that were falsely inserted to the Holy Bible".*

Christians – not the Jews – call the parts that mentioned above 'The Old Testament'; some call them 'The Books' or 'The Law'; and the last three parts are called 'The Torah' metaphorically.

The origin of this name 'The Old Testament' is attributed to Paul when he called it so in his saying, ***"In the reading of the old testament"*** (2Corinthians: 3: 14), making the Gospels and the Epistles as the New Testament. [2]

Stephen Langton, the Archbishop of Canterbury divided The Old Testament into chapters in the year 1200 CE, and then the verses were numbered in 1551 CE in Paris. The arrangement or the order of these books was done more than once. The Council of Rome (382 CE) had accepted one arrangement, then it was changed in the Council of Trent (1564 CE). That change had a strong relation with the value, the importance, and the degree of validity of these books.

The Christians and the Jews do not believe in a literal inspiration (Word for word or letter for letter) for the Holy Bible. They believe that each one of the authors of these books wrote in his own style as inspired by the Holy Spirit. The Holy Bible's Dictionary says, *"They did not speak with their own authority, did not draw from personal knowledge, and did not announce their own opinions and ideas to the people… The Holy Spirit had inspired them what they wrote, and guided them as they wrote; however, the Holy Spirit did not eliminate their personalities, but each of them wrote using his own style."* [3]

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[1] - Encyclopedia Biblica, Vol. 1 pp 189, see also The History of the Church, Eusebius, pp 274

[2] - The first who used this term was Melito of Sardis in 180 CE. See Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 17

[3] - pp 1020 -1021

Peter said, ***"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost".*** (2Peter: 1: 20 - 21)

Regarding the authors and the writers of the books of the Old Testament, Saint Demiana Church said, *"The Old Testament books were written during 2500 years BCE by forty writers. They differed in their attributes; some of them were philosophers, such as Moses, some were simple shepherds like Amos, some were military commanders like Joshua, some were servants to the King like Nehemiah, an some were men of fame like Isaiah, Daniel the Prime Minister and King Solomon, the wise... They also differed in the conditions of recording the divine revelation. Moses recorded his books in the wilderness; Jeremiah recorded his in the darkness of the pit, while David recorded his Psalms in the hillsides while he is taking care of his sheep. In spite of all these, we find that the Holy Bible is characterized with a significant unity with no contradictions or shortcomings."* [1]

The editors of the Holy Bible's Dictionary added the following. They said, *"The book is the essence of the Christian faith and its source, which is free from mistakes and errors, and contains all that related to faith and to the spiritual life... God revealed His word to the prophets and messengers and they convey it using human language. The inspired author either wrote himself what is revealed to him, or dictated the revelation to a writer to write for him. However, we have not received yet any of the originals of those inspired men or their writers.*[2]

The Christian belief of these books – as you have seen – is that these books are the word of Allah (S.W.); they were written by Allah's (S.W.) prophets, and with the inspiration of the Holy Spirit. These claims are what we are going to examine and discover their validity or invalidity in this book of the True Guidance and Light Series.

[1] - The Holy Bible in the Scale, Abdus Salam Mohammad, pp 92 – 96, the Holy Bible's Dictionary, pp 762
[2] - The Holy Bible's Dictionary, pp 763

## GLIMPSE OF THE HISTORY OF THE CHILDREN OF ISRAEL

I believe that before we proceed to revoke the attribution of the Old Testaments' books to the prophets, we need to review – even quickly – the most prominent stages of the history of the Children's of Israel, as mentioned in the Torah and other references that quoted from it.

The history of the Children of Israel began with their father Jacob, the son of Isaac, the son of Abraham (PBUT). Later, Jacob was named as "Israel", and begat twelve children. Each of his children begat children and they multiplied until they became a nation called "a tribe" attributable to him. Thus, the tribes of Israel are the offspring of Jacob from his twelve children.

Jacob and his children entered Egypt during the time when the Hexos controlled it. They lived therein, and when the Hexos were cast out of Egypt, the Egyptians humiliated and tortured the Israelis.

Allah (S.W) sent Moses (PBUH) to them and he saved them from Pharaoh's captive and humiliation. Moses (PBUH) then led them towards the Holy Land, but they cringed to enter it; and they remained in Sinai Dessert for forty years, where Moses and Aaron (PBUT) died.

In the 12th century BCE, Joshua (Moses' trustee), led them and entered the Holy Land, and after his death, the tribes of Israel were divided and governed by a number of judges for almost one and a half centuries. Then, Prophet Samuel chose Saul as a king for them, and he ruled for 10 years, followed by David and then his son Solomon, who died in 922 BCE.

His successor was his son Rehoboam. However, Jeroboam the son of Nebat revolted against him and ten Israeli tribes followed him. They established a northern state called 'The kingdom of Israel' and its capital was 'Shechem' (Nablus), and it remained as such until 722 BCE, when the Assyrians invaded them and ruled the country.

The southern state was called 'Judah', and its capital was Jerusalem. It was ruled by Solomon's offspring until 586 BCE when Nebuchadnezzar came, killed its king 'Zedekiah', captured its people, and took them to Babylon. They remained in Babylon until the year 538 BCE, when Cyrus, king of Persia, brought them back.
They remained in Palestine under the ruling of the Greek, and then the Romans, who entered Jerusalem in the year 64 BCE and remained in control of Palestine until the appearance of Islam.

## THE TORAH'S TEXTS

We have three different texts of the Torah. I am not talking here about three translations, but I mean that, there are three different texts. These texts are:

1- **The Greek (The Septuagint)** – Its different copies were the basis from which St. Jerome made his copy (the Vulgate). He, then, translated it – with some modifications from the Hebrew originals – into Latin, from which the Catholic and the Orthodox took their Torah.

2- **The Hebrew** – which is accepted by the Jews and the Protestants
3- **The Samaritan** – which is accepted by the Samaritan Jews only

These texts are similar generally, but different and contradictory in some of the details. Moreover, there are two major differences between them.

First, the Greek (The Septuagint) has seven Apocryphal books more than the Hebrew. Secondly, the Greek (The Septuagint) and the Hebrew are more than the Samaritan, which contains only the Pentateuch.

## Examples of the difference between the biblical texts

Critics have spoken of the differences between these three texts. According to Encyclopedia Britannica, the Samaritan text differs from the Greek text (in the Pentateuch) by over four thousand differences, and differs from the standard Hebrew text by more than six thousand differences. [1]

Following are some examples of these differences:

- While talking about Moses' children from his wife Zipporah, the Catholic Torah, and the Protestants Torah speak of the birth of his son Gershom. However, the Catholic Torah says, ***"And she bore another, whom he called Eliezer, saying: For the God of my father, my helper, hath delivered me out of the hand of Pharaoh"*** (Exodus: 2:22)[2]. This verse is not in the Hebrew Torah, in which the Jews and the Protestants believe.

- The saying of Abraham in the Greek text, which also published in the (Christian Community Bible Catholic Pastoral Edition)[3], says***, "The LORD God of heaven and god of earth, which took me from my father's house"***

[1] - About the Reliability of the Gospels and the Torah, Mohammad As Saadi, pp 114, Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 52, the Holy Bible's Dictionary, pp 451
[2] - This verse can be found only in Douay-Rheims Bible
[3] - http://www.bible.claret.org/bibles/ or http://www.scribd.com/doc/23231257/Genesis

(Genesis: 24:7). The words '***and god of earth***' are deleted from the Protestants' copies, which considers only the Hebrew text.

- The Torah speaks about Amnon raping his sister Tamar after the advice of the very wise Jonadab. Describing David's feelings when he came to know, the Hebrew and the Protestants' Torah says, ***"But when king David heard of all these things, he was very wroth."*** (2Samuel: 13: 21) then, it continues to describe the feelings of Absalom, the son of David.

However, the Catholic and the Orthodox Torah says, "***he was very angry; but he did not make trouble for Amnon his son, for he was dear to David, being his oldest son".*** The Hebrew copy had deleted this sentence. It might be because they thought that it is impossible that a father's response to his daughter's rape would be as such.

- In the Jews and the Protestants' Hebrew Torah, the Book of Esther ends with chapter 10/3. However, it continues with extra nine pages in the Catholic Torah, and ends with chapter 15/24. In the Jesuit Priesthood's copy, the addition is only two pages, one added to chapter 10, and the other added to the beginning of the fifth chapter.

- In the Hebrew Torah, the Book of Daniel ends with chapter 12. The Catholic Torah includes two chapters that are not in the Hebrew text. The Hebrew Torah also denied the prayer of Ezria, which is more than three pages, and should be in the third chapter of this book; between verse 23 and 24 of the Hebrew text.

- Among the differences between the Catholic and the Protestant Torah is what comes in them regarding Moses asking Allah (S.W) to support him with his brother Aaron as a prophet. The Hebrew text makes Moses' words towards Allah (S.W) rude. It says, ***"And he said, Ah Lord! Send by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses".*** (Exodus: 4:13 - 14) The Catholic text gives a better picture of Moses' words towards Allah (S.W.). It says, ***"Oh, my Lord, send***

***whom you will send".*** However, the good manner that they mentioned did not prevent God's anger; the text continues saying, ***"And the anger of the LORD was kindled against Moses".***

- Trying to correct the text, the writers of the Greek text involved themselves again in the story of Absalom's betrayal to his father David. The Hebrews wrote that, ***"At the end of forty years*** - after his return from Geshur- ***that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the lord".*** (2Samuel: 15:7) His saying '***forty years***' is incorrect; for, *"Some scholars believe that it should be four years not forty, as it in the Syriac and Septuagint copies"*.[1] In the copies that follow the Septuagint, the verse reads, ***"Now at the end of four years, Absalom said to the king, let me go to Hebron and give effect to the oath which I made to the Lord".*** The question here is who gave the translators of the Septuagint and the other texts the right to correct the word of Allah (S.W)?

- The Hebrew Torah mentions that Job said, ***"And when after my skin this is destroyed, then without my flesh shall I see God".*** (Job: 19:26) This verse speaks of the destruction of Job's skin and he shall see Allah (S.W), but not in the flesh. This verse is different in the Catholic Torah. It says, ***"And I shall be clothed again with my skin, and in my flesh I shall see my God".*** The skin here will not be destroyed, but it will cover the body, and he will see Allah (S.W) in the flesh. These are two contradictory verses, which one is Allah's (S.W) word?

- The Hebrew text mentions that, ***"And he smote of the men of Beth-shemesh, because they had looked into the ark of the Lord, he smote of the people seventy men, and fifty thousand men; and the people mourned, because the Lord had smitten the people with a great slaughter".*** (1Samuel: 6: 19) However, this big number of the dead people disturbed the writers of the Greek text; thus, they reduced it from fifty thousand to seventy people only.

[1] - Encyclopedia Biblica, (Absalom)

The Catholic text says, ***"And he smote of the men of Beth-shemesh, because they had looked into the ark of the Lord, he smote of the people seventy men, and they were fifty thousand men; and the people mourned, because the Lord had smitten the people with a great slaughter".*** (1Samuel: 6: 19)

Darby Bible and the Bible in Basic English did not mention anything about the fifty thousand men. It says, ***"And he smote among the men of Beth-shemesh, because they had looked into the ark of the Lord, and smote of the people seventy men; and the people lamented, because the Lord had smitten the people with a great slaughter".*** (1Samuel: 6: 19)

- The Book of Samuel talks about Elkanah, the son of Jeroham the Ephraimite, and the portions that he gave to his two wives Hannah and Peninnah. The Hebrew text says, ***"But unto Hannah he gave a double portion; for he loved Hannah"*** (1Samuel 1: 5). However, the Greek text and the copies that depend on it (such as the Bible in Basic English) discovered an error in the text so the corrected it. ***"But to Hannah he gave one part, though Hannah was very dear to him".*** (1Samuel 1: 5)

- The Book of Chronicles talks about Ashhur. The Hebrew text mentions that he was born after the death of his father Hezron in the city of Caleb-ephrathah and that his mother was Abijah. It says, ***"And after that Hezron was dead in Caleb-ephrathah, then Abijah Hezron's wife bare him Ashhur".*** (1Chronicles 2: 24)

The verse in the Septuagint is different. It made the name of Ashhur's mother Ephrathah, not Abijah; thus, (Ephrathah) is no longer a name of a place, and made Ashhur a son of Caleb the son of Hezron, the name (Caleb) became a name of a man after it was a name of a place. Encyclopedia Biblica says, *"The paragraph in the Septuagint is as follows: **"After the death of Hezron, Caleb went in to Ephrathah, the wife of Hezron his father, and she bore him Ashhur".*** [1]

[1] - Encyclopedia Biblica (Caleb-ephrathah, Ashhur)

- The Samaritan Torah mentions that Shem was six hundred years when he died, but this verse does not exist in the Hebrew and the Greek text. ***"He had more children and died at the age of six hundred."*** (Genesis 11:11)

- In the Hebrew text, we read, ***"And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up"*** (Genesis 4: 8), and it does not mention what Cain said, while in the Samaritan and Catholic Torah the verse is complete. It reads, ***"Cain said to his brother Abel, "Let's go for a walk." And when… "***

- The thirtieth chapter of Exodus in the Samaritan Torah begins with the verse number 11, while the thirtieth chapter of Exodus in the Hebrew and the Greek Torah begin ten verses earlier.

- One of the differences between the copies of the Torah is the known dispute between the Samaritans and the Hebrews about Allah's (S.W.) holy mountain, on which He ordered them to build the altar. The Hebrews it is Mount Ebal, ***"Ye shall set up these stones, which I command you this day, in mount Ebal"*** (Deuteronomy 27: 4), while in the Samaritan, the Latin translation and the Catholic copies it is Gerizim. ***"Ye shall set up these stones, which I command you this day, in mount Gerizim***".

- When examining the ages of the parents in the fifth chapter of Genesis according to the Hebrew Torah, we understand that the flood of Noah happened after 1656 years from the creation of Adam. However, the Greek Torah makes it in the year 2262 and the Samaritan in1307. How one could combine these three texts?

- According to the Hebrew text, Christ's birth was in 4004 of the creation of Adam, but in the Greek, it was in 5872, and in the Samaritan 4700. Depending on Jerome's translation (the Vulgate), modern editions of the Orthodox and the Catholic Torah reconciled the verses that concern the ages of those ancient parents.

- Similarly, is the difference of the time between the flood and the birth of Abraham, in the Hebrew Torah it is 292 years, but in the Greek 1072 years, and in the Samaritan 932 years. [1]

The two Torahs do not end with these differences, but go up to complete blatant contradiction. The Book of Job says, ***"God does not pay attention to injustice".*** (Job 24:12) The Syriac translation changed the word (injustice) to (prayer) ***"God does not take note of their prayer"***, still, other versions uses the word (folly). ***"Yet God regards not the folly"*** Which of these words (prayer, injustice, folly) did Allah (S.W.) reveal?

In Psalms according to the Hebrew Torah, we read, ***"Ascribe unto the Lord glory and strength"*** (Psalm 29:1), but the verse in the Greek and the Latin translations reads, ***"bring to the Lord the offspring of rams".*** What kind of harmony between the glory and strength and the small rams!

The author of Psalm (118) said about his enemies in the Hebrew copy, ***"They compassed me about like bees; They are quenched as the fire of thorns".*** (Psalm 118:12) In the Greek copy it reads, ***"They surrounded me like bees, and they burned like fire among thorns"***. There is a great difference between the burning and extinction, what do you wise people think?!

According to the Hebrew Book of Job, the wife of Prophet Job said to him after he had ulcers, ***"Do thou still continue in thy erectness? Bless God and die "*** (Job 2: 9), while the Greek Book of Job says, ***"His wife asked him, "Are you still holding on to your principles? Curse God and die!"*** it is known that the cursing and blessings are opposites; so, did she ask her husband to curse Allah (S.W.) or to request blessing from Him, and which one the inspired by the Holy Spirit wrote?

We read in the last book of the Bible a great threat for those

[1] - The Truth Revealed, Al Hindi, Vol.3 pp 858 - 871

who add and reduce the word of Allah (S.W.). ***"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book. and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book."*** (Revelation 22:18-19)

Would Allah (S.W.) strike the Catholics and the Orthodox, who added the seven apocryphal books and others to their book? Would He (S.W.) delete the names of the Protestants from the Book of Life, for what they have deleted from the word of Allah (S.W.), which both of the two teams insist that it does not go away or changed? ***"The word of our God shall stand forever"*** (Isaiah 40: 8)!

We have to say, which of these various texts is the word of Allah (S.W.), and what is the proof that the Hebrew Torah (Protestants and Jews) primary to the Samaritan or the Greek Orthodox and Catholic Torah, or its Latin translation. What is the proof that makes one sacred and the other altered? ***"Say: "Produce your proof if ye are truthful."*** (Holy Quran, Surah 2. Al Baqara – 111)

Finally, we wonder, is it possible to restore the original text of the Torah, through the combination of these different texts?

The Christian scholars answer is, *"Which of the text to choose, in other words, how to get a Hebrew text that is the closest to the original text?.. Real scientific solution requires us to treat the Holy Bible as we treat all the books of the ancient civilization. That is, to put a genealogical tree for each of all our witnesses after we have studied very carefully all the various readings; The Masoretic, the various texts of Qumran, the Samaritan Torah, the Greek translations - the Septuagint and others -, the Aramaic, the Syriac translations, and the old Latin translations. With all of these comparisons and by all the witnesses, we can restore*

*the original form, which usually belongs to about the fourth century before Christ."*

The best we can reach after we combine all these texts, is reaching a text that belongs to the fourth century BCE, a text written a thousand years after Moses, and it is impossible to reach the text that written Moses (PBUH).

## THE HOLY BIBLE'S CODEX

Christians are so proud of the thousands of the Holy Bible's manuscripts, which fill the world libraries and beautify their shelves. This is true; however, the surprise is that the authors of these manuscripts are unknown, and we do not know their capability, honesty, and their reliability. Another surprise is that among these thousands of manuscripts no two are identical.

In this regard, it is sufficient to mention three testimonies.

The first is Jehovah Witness' testimony in the introduction to the Holy Bible. It says, *"Copying the original manuscripts by hand involved human weakness; therefore, among the thousands of the manuscripts that exist today no two are identical".*

The second is Frederick Grant's testimony. In his book, "The Gospels, their origin and their growth", Frederick Grant, the professor of theological studies of the Bible in the Federal

Institute of Theology in New York said, *"The text used to be kept in manuscripts copied by tired writers. Today, there are 4700 of these manuscripts between pieces of paper and complete manuscripts sheets of skin or cloth. The texts of all these manuscripts vary considerably, and we cannot say that none of them is without mistakes.. Most copies of all sizes have been subject to changes by correctors whose works were not always the right re-reading."* [1]

The third is Encyclopedia Americana's testimony. It says, *"We have not received any copy of the original author-written books of the Old Testament. The texts that we have today came to us by many generations of scribes and copyists. We have abundant evidence showing that the scribes may have changed - intentionally or unintentionally - in the documents and the books, of which their main work was to write and copy. The unintentional changes had occurred when they read some of the words wrongly. It also occurred when they were copying the word or the line twice and sometimes forgot to write some words, and even whole paragraphs.*

*They had practiced the intentional changes in the original text with entire paragraphs when they thought that the writing that was in their hands was written wrongly. They also deleted or added certain words or paragraphs, or added explanatory paragraphs to the original text. There is no reason to assume that the Old Testament's books were not subject to regular types of corruption during the process of copying; at least during the time prior to considering them sacred."* [2]

In the nineteenth century, a group of scholars and senior priests in Germany collected all of the Greek manuscripts in the world, and compared them line by line. They have found two hundred thousand differences, as announced by the director of the Institute concerned at the University of Munich, professor Bristol.

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[1] - The Gospels, their origin and their growth, Frederick Grant, pp 32

[2] - Forgiveness between Islam and Christianity, Ibrahim Khalil Ahmad, pp 38 -39, and Christ in the Quran, the Torah, and the Gospel, Abdul Karim al Khateeb, pp 101 - 102

The situation of these manuscripts gets worse when we know that Moses (PBUH) lived in the fifteenth century BCE, while the oldest biblical manuscripts belong to the time after the birth of Christ. (Excluding the Qumran manuscripts that discovered recently, which belong to the second century BCE) That means there are almost sixteen centuries only between Moses and these manuscripts!

To explain further, I will state the Bible's oldest manuscripts, and the supposed date of their writing.

- Qumran manuscripts, which discovered recently, and belong to the second and third century BCE, they were discovered in 1947 CE near the Dead Sea. These manuscripts are still mysterious; for, the content of them were not announced until now.

- John Rylands Papyrus, which contains about five pages from the Book of Deuteronomy and was written in the second century BCE.

- Chester Beatty Papyri, which discovered by an English scholar in 1929 CE, contains parts of nine books of the books of the Old Testament, and was written between the second and the fourth centuries CE.

- Codex Vaticanus (Kept in the Vatican), The church considers it the greatest of the Greek manuscripts of the Old Testament because it contains all of the Old Testament. It was found in 1481 CE, and it belongs to the fourth century CE.

- Codex Alexandrinus, which is kept in the British Museum in London, and it belongs to the fourth or fifth century CE, or more than that.

- Codex Sinaiticus, belongs to the fourth or fifth century CE, and contains parts of the book of Genesis, some of the Prophets' books and the book of Wisdom, and the Apocryphal books.

Examples of what Grant, Encyclopedia Americana, and others mentioned regarding the mistakes and the additions of the Old Testament's writers are as follows:

- We begin with the first book of Samuel when it says, ***"And the servant answered Saul again, and said, Behold, I have in my hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he said, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer) then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was As they went up the ascent to the city, they found young maidens going out to draw water, and said unto them, Is the seer here And they answered them, and said, He is; behold, he is before thee".*** (1Samuel: 9:8 -12)

The explanation of the word 'Seer' and that it was an old word that means 'prophet', is not from the author of the book, Samuel as they say. It is an interpretation from the writer, who understood the difficulty of understanding this word in his time; since the use of the word 'seer' ceased to exist long ago.

This word 'seer' ceased to exist long after Samuel. It was used during the time of King Ezia. ***"Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah"*** (Amos: 7:12) How could this addition become part of the revelation and a paragraph of the Holy Bible?

It is important to note that this sentence of the transcriber is not in the right place. It appears in the ninth paragraph without an introduction or a meaning.

The reason for that is that the transcriber's pen had jumped two lines. It is supposed to be after the word 'Seer' in the tenth verse. In order that the sentence makes sense, it should be, "***So they went unto the city where the man of God was As they went up the ascent to the city, they found young maidens going out to draw water, and***

***said unto them, Is the seer here? (Beforetime in Israel, when a man went to inquire of God, thus he said, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer) And they answered them, and said He is."***

- In the first book of Samuel, the word 'Galgal' appears twice. The transcriber forgot the first one and he put the second. ***"And Samuel arose, and gat him up from Gilgal unto Gabaa of Benjamin."*** (1Samuel: 13: 15) The Greek translator was alert and did not do the same mistake. In Douay-Rheims Version, the verse is, ***"And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of Benjamin".***

- Similarly, the word 'Sent' appears twice in chapter 2, verse 29 in the First Book of Kings. The transcriber stated the second one, and deleted the first word and sentence between them. ***"Fled into the tabernacle of the Lord, and was by the altar: and Solomon sent Banaias, the son of Joiada."*** (1kings: 2: 29) The verse in the Good News Bible is, ***"fled to the Tent and was by the altar, Solomon sent a messenger to Joab to ask him why he had fled to the altar. Joab answered that he had fled to the LORD because he was afraid of Solomon. So King Solomon sent Banaias".***

- The transcriber of the Second Book of Samuel made a mistake reading a word, thus, changing the meaning of the verse. ***"King David began to long for Absalom once people had consoled him over Amnon's death."*** (2Samuel: 13: 39) The word 'David' is not in the original text, instead, there is the word 'soul', which looks like the word 'David' in writing. The Revised Version's editors corrected this mistake. In the Revised Version, the verse is, "***And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead".***

- Among the transcribers mistakes also is in the beginning of the Song of Solomon. ***"I am black but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon."*** (Songs: 1: 5) Using the word 'Solomon' is incorrect and it is the transcriber's mistake. The original sentence, as it is in the Jesuit Priesthood copy, is "***as the tents of Cedar, as the marquees of Selma***". They wrote in the margin the reason for this change. It says, *"In the Hebrew text (Solomon), Selma and Cedar are two Arabian Bedouin tribes, and the difference in the reading of Solomon and Selma is vowels"*. They knew the mistake and corrected it. However, millions of people are still reading the sentence wrongly, and think that Allah (S.W.) says, "***As the curtains of Solomon***". While in fact, it is about the Arabian tribe Selma, not Solomon.

- Wrongly, the transcribers related Jonathan to Manasseh. ***"Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan".*** (Judges: 18: 30) The fact is that Jonathan was the grandson of Moses (PBUH), whom the First Book of Chronicles mentions. Using the word 'Manasseh' is the transcriber's mistake. The editors of the Holy Bible became aware of it, and they corrected it; it is now, ***"Jonathan, the son of Gershom, the son of Moses".***

- Another mistake of the transcribers is the saying, ***"Chushan rishathaim King of Aram-naharaim"*** in the Book of Judges (Judges: 3: 8). Chushan was not the king of Aram-naharaim in Iraq, but he was the king of Edom, south of the Dead Sea in Jordan. The editors of the Holy Bible, again, became aware of it, and they corrected it; it is now, ***"Chushan rishathaim King of Edom".*** It is likely that there has been confusion between Aram and Edom.

This confusion between Aram and Edom repeated many times in the Holy Bible. (See (2Kings: 3: 26), (2Kings: 16: 6), (2Chronicles: 20: 2) Minority of the Holy Bible's editors have changed these mistakes. The rest of those, who believe in the infallibility of the Holy Bible, still read some copies without noticing the transcribers' mistakes. Those transcribers, who have read some letters wrongly, hence,

changed the meanings, and the Christian believers will not know the correct meaning.

- Psalms (106) speaks of the Israelis and describes them as ***"They rebelled at the sea, at the Red Sea"*** (Psalms: 106: 7), which is a wrong reading. The Good News Bible's editors corrected it to "***They rebelled against the Almighty at the Red Sea."***, and they wrote in the margin that it is '***at the sea***' in the Hebrew original. However, according to them, they have made a slight change to the word to reach the correct reading. This reading has nothing to do with the meaning of the previous reading.

- The transcribers' wrong or corrected readings created hundreds of differences in the Torah's readings. Praising the tribe of Naphtali, the Book of Genesis says, ***"Naphtali is a hind let loose; He gives goodly words"*** (Genesis: 49: 21). However, the editors of the English Standard Version were uncertain about this meaning; therefore, they changed it to, ***"Naphtali is a doe let loose that bears beautiful fawns".***[1]

- The transcribers' readings also differed while talking about David's intentions towards Nabal. It reads, ***"He has requited me evil for good. So and more also do God to the enemies of David".*** (1Samuel: 25: 21 - 22) In the Bible in Basic English version, this verse reads, ***"He has requited me evil for good. May God's punishment be on David".*** These are two different readings; one speaks of David and the other of his enemies.

- In the second book of Samuel we read, ***"Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die".*** (2Sam: 12: 14) This verse is different in the English Standard Version. It reads, ***"Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die".*** The first reading speaks of the gloating of God's enemies. These enemies are not mentioned in the

[1] - In the Bible in Basic English version this verse reads, "*Naphtali is a roe let loose, giving fair young ones".* (added by the translator)

second reading, which speaks of scorning God – Allah (S.W.) Far be from it – by doing that sin.

- The transcriber, sometimes, used to add a note so he could remember, and then that note would become part of Allah's (S.W.) word. In Psalms we read, "***My mouth shall tell of thy righteousness, And of thy salvation all the day; For I know not the numbers thereof"*** (Psalms: 71: 15) The sentence, '***For I know not the numbers thereof***' is the transcriber's words. Its correct translation, according to the Jesuit Priesthood edition, reads, 'I do not understand the letters'. They deleted it from the text in this version and they wrote in the margin, *"No doubt that this sentence is a comment from the transcriber, who did not understand the word"*.

We wonder how the believers in the sanctity of these books justify such errors, differences, and additions, and when the editors of the Holy Bible are going to correct them. Until then, we wonder, which of these different readings is – truly – Allah's (S.W.) revelation and words?

## NULLIFICATION OF ATTRIBUTING THE PENTATEUCH TO MOSES (PBUH)

The Jews and the Christians claim that Moses (PBUH) wrote the Pentateuch. In his debate with the Muslim scholar Ahmad Deedat, Priest Jimmy Swaggart said, *"We believe that Moses wrote the first five books with the exception of few hymns and Deuteronomy. He may have wrote Deuteronomy, too, because we know that the Lord has the power to reveal to Moses exactly how he would die, and reveal to him precisely how his funeral would be, and this is not a problem for the Lord".* [1]

There is no proof to support this claim except what the Biblical texts mention. However, when we review the Pentateuch books, we find that they were written long after Moses (PBUH); following are some of the evidence:

### Moses' Torah is shorter than the present one

- The books of the Old Testament speak of Moses' Torah. In Deuteronomy, we read, ***"And Moses wrote this law, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of the Lord".*** (Deuteronomy 31: 9) The Torah's end supposed to be here, but there are three chapters after this verse. It supposed that the Torah was given to the priests the sons of Levi; this indicates that Moses did not write the text that tells the story.

[1] - See also, Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 37

- Moses' Torah is short, but the present Pentateuch is 400 pages. Moses ordered the Israelis, women, men, children, and even the stranger who passes by their land, to gather every seven years to hear the Torah during the feast of tabernacles. (See Deuteronomy 31: 9 -12) If the Torah was as long as we have it now, it would be difficult for those people to hear it.

Another indication that Moses' Torah was short is that he commanded it to be written on the altar's walls. ***"And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster, That thou mayst write on them all the words of this law....And thou shalt write upon the stones all the words of this law plainly and clearly."*** (Deuteronomy 27: 2 - 8)

Joshua, Moses' trustee, executed this command and wrote the Torah on the altar's wall, and then he read it to the people. ***"And he wrote there upon the stones a copy of the law of Moses, which he wrote, in the presence of the children of Israel ....After this, he read all the words of the blessing and the cursing, and all things that were written in the book of the law....He left out nothing of those things which Moses had commanded, but he repeated all before all the people of Israel, with the women and children, and strangers, that dwelt among them."*** (Joshua 8: 32 - 35)

## The Book of Joshua contradicts the Pentateuch

Joshua's breaching of the contents of the Pentateuch assures that it is not Moses' Torah. If Joshua knew the Pentateuch or believed in its authenticity, he would not have breached it; either to say that the Book of Joshua is false, or it is incorrect to attribute the Pentateuch to Moses.

Allah (S.W.) ordered Moses not to take any of Ammon's land. Moses said, ***"The Lord spoke to me, saying, "Thou shalt pass this day the borders of Moab, the city named Ar, And when thou comest nigh the frontiers of the***

***children of Ammon, take heed thou fight not against them, nor once move to battle. For, I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot for a possession".*** (Deuteronomy 2: 17 - 19)

However, Joshua in his book stated that Moses divided the land of Ammon. Joshua said, ***"And Moses gave unto the tribe of Gad, unto the children of Gad, according to their families. And their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah….. This is the inheritance of the children of Gad".*** (Joshua13: 24 - 28) The Book of Joshua claims that Allah (S.W.) gave Moses half of the land of Ammon and that is contrary to Allah's (S.W.) order to Moses. If the Pentateuch is Moses' Torah, then Joshua would not attribute this clear violation to Moses.

## The Pentateuch mentions events that happened after Moses

The Pentateuch mentions events that happened after Moses, which indicates that it was written after him.

- The Torah says, ***"And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan".*** (Exodus 16: 35) The writer of this book had witnessed the discontinuity of the manna, and he knew that the Israelis had eaten it for forty years. Moses (PBUH) did not witness that. The discontinuity of the manna happened during the time of Joshua and years after the death of Moses. In Joshua we read, ***"And the children of Israel encamped in Gilgal.. at even in the plains of Jericho. And they did eat of the produce of the land on the morrow after the Passover And the manna ceased on the morrow, after they had eaten of the produce of the land".*** (Joshua 5: 10 -12) how did Moses speak about an event that happened after his death? It is important to note that the verse is in the past tense, not the future tense; therefore, we cannot consider it as a prophecy from Moses (PBUH).

- The Book of Numbers describes the manna to the readers; surely, it is telling them about something that they did not see. It is strange to attribute this description to Moses. Why should he describe the manna, its taste, and how to cook it, to those, who cook it and eat it of his contemporaries? It says, ***"And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. The people went about taking it up from the earth, crushing it between stones or hammering it to powder, and boiling it in pots, and they made cakes of it: its taste was like the taste of cakes cooked with oil".*** (Numbers 11: 7-8) (See also Exodus 16:31) This is another proof that Moses did not write these books.

- The Book of Numbers mentions what indicates that its writer wrote it after the children of Israel had left the wilderness of Sinai and entered Palestine. It says, ***"And while the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath day".*** (Numbers 15: 32) The writer was not in the wilderness, which means he was not Moses (PBUH). Moses died in the wilderness before the Israelis entered the holy land.
- In Deuteronomy we read, ***"And dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them".*** (Deuteronomy 2: 12) This indicates that the writer had witnessed the entrance of the children of Israel to the holy land, which happened after the death of Moses (PBUH).

- The writer of Genesis, who supposed to be Moses, said, ***"And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land*** (Palestine)***".*** (Genesis 12: 6) The writer had witnessed the Canaanite's exit from the holy land after the children of Israel entered it; he is not Moses.

- The writer of Genesis said, ***"At that time the Canaanites and the Perizzites were still living in the land."*** (Genesis 13: 7) Few of the Bible's versions put this verse

between two brackets to indicate that it is an addition. The truth is that it is original, and the book is of late authorship.

The writer of Genesis said, ***"And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel".*** (Genesis 36: 31) The writer had witnessed the Kings' Time, which was four centuries after Moses. The scholar Adam Clark admitted this fabrication. He said, *"Probably Moses did not write this verse, and the verses after it until the thirty-ninth verse. I think and it is close to certainty that these verses were written in the margin of a correct copy, and the transcriber thought it was part of the text."* [1]

Clark did not clarify the evidence that creates his thought that is close to certainty. However, this justification of Clark leads us to doubt the entire Holy Bible, for, as it was permissible for the transcriber to insert this verse into the text, it may occur in the rest of the book.

- The great disaster is the mentioning of the death of Moses (PBUH) and the weeping of the children of Israel, in a book that is attributed to Moses. ***"So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended."*** (Deuteronomy 34: 5 - 8) Again, we note that it is in the past tense, not the future tense.

- It is unacceptable to attribute to Moses the Pentateuch's praise to him while using the past tense. In fact, this praise was from a third party. It is unlikely that Moses would say about himself:

[1] - The Truth Revealed, Rahmatu Allah Al Hindi, Vol.2 pp 468

***"Moses was very meek, above all the men that were upon the face of the earth"*** (Numbers 12: 3)

***"Moses the man of God"*** (Deuteronomy 33: 1)

***"The man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people"*** (Exodus 11: 3), these are the testimonies of others to him.

## Names that appeared after Moses

The Pentateuch mentions the names of many things that the children of Israel knew only after Moses. Those things were named centuries after the death of Moses; how did the Torah of Moses mentioned them?

- In Genesis we read, ***"And went after them as far as Dan"*** (Genesis 14: 14). Dan had had its name during the time of Judges, more than a hundred years after Moses. The Book of Judges says, ***"And they took that which Micah had made, and the priest whom he had, and came unto Laish…And they called the name of the city Dan, after the name of Dan their father".*** (Judges 18: 27 - 29)

- In Genesis we read, ***"For indeed I was stolen away out of the land of the Hebrews"*** (Genesis 40: 15) Palestine did not have this name in Moses' time; for, the Hebrews did not enter it yet.

- Similarly, in Genesis we read, "***And Jacob came to his father Isaac at Mamre, at Kiriath-arba, that is, Hebron"*** (Genesis 35: 27). Hebron had this name in the time of Joshua, as mentioned in his book. ***"And Joshua blessed him; and he gave Hebron unto Caleb.. ow the name of Hebron beforetime was Kiriath-arba; which Arba was the greatest man among the Anakim."*** (Joshua14: 13 - 15) The writer of Genesis had witnessed Joshua's entrance to Palestine, and the change of the city's name from Arba to Hebron.

This is what the liberal Bible's scholars say. The others, as Priest Samuel quoted, think, *"These verses are no more than clarifying additions by the transcribers through periods of time, and with the holy inspiration".*[1] They confess that these verses are the transcribers' additions, but the Holy Spirit inspired these transcribers to do that. The most important issue for them is that *"Moses remains the author of Genesis".* [2]

## Exciting Confessions

After all this, it was necessary for the fair and just among the people of the book to acknowledge the nullification of attributing the Pentateuch to Moses. Ibn Ezra, the Jewish Rabbi, was the first to do so when he mystified his confession in this regard, fearing prosecution and death. In his commentary on Deuteronomy, he said, *"Beyond the River Jordan ... If you know the secret of the twelve ... Moses wrote his law also ... The Canaanite was in the land ... Would reveal it on the mountain of God ... Behold, his bed, a bed of iron, then you know the truth".* Ibn Ezra did not dare to reveal the truth, so he mystified it.

The Jewish critic Espinoza interpreted Ibn Ezra's saying. He explained that Ibn Ezra meant that Moses did not write the Torah, because he did not cross the river, and the book of Moses had engraved clearly on twelve stones, thus, its size was not as the size of the Pentateuch. Moreover, it is improper that the Torah says that Moses wrote the Torah, and how it says that the Canaanites were then in the land; while that only happened after their expulsion. The mountain of God was called by that name centuries after Moses, and the iron bed of Og, mentioned in Deuteronomy (3: 11 -12), which indicates that it was written long after him.

In the nineteenth century, Rev. Norton confessed that the Pentateuch could not be attributed to Moses. He said, *"Certainly, the Torah is a fabrication, and not of Moses".* [3]

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[1] - Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 84
[2] Ibid
[3] - Comparing Religions, Mohammad Abdullah Ash Sharqawy, pp 71 – 75, and Forgiveness between Islam and Christianity, Ibrahim Khalil Ahmad, pp 44 - 46

In the introduction of the Bible (1971), the editors recorded their doubts of attributing the Pentateuch to Moses; therefore, they said, *"The author was probably Moses".*

The introduction to the Catholic Torah and the introduction to the French Holy Bible say, *"No Catholic scholar in our time believes that Moses wrote all the Pentateuch from the story of creation, or that he supervised the text that written by many after him. It must be said that there were increments caused by social and religious occasions of the following eras".*

The 19th century Encyclopedia says, *"Modern science, especially the German critics, had proved after extensive research in archeology, history, and linguistics that Moses did not write the Torah. It is the work of Rabbis who did not mention their names on it, and authored it depending on stories they heard before the Babylon captivity".*

In his book, "Semitic languages", Noldeke said, *"The Torah was collected nine hundred years after Moses. Its authorship and collection took long years, in which it was subject to increment and decrement. It is difficult to find a complete word in the Torah from what was revealed to Moses".*[1]

Is it proper to say, after all that, that the five books are the words of Moses, or that they are Allah's (S.W.) revelation to his Prophet Moses?

Roger Garaudy was right when he said in his book, "Israel and Political Zionism", *"There is no scholar, or interpreter of the Torah does not realize that the oldest texts of the Torah was authored and written during the time of Solomon. These texts are only a compilation of oral stories. If we commit to substantive historical standards, we have to acknowledge that these novels that talk about epics that passed through the centuries, are not more historical - in the strict sense of the word - than the Iliad or the Ramayana".*

[1] - The Holy Books Between Accuracy and Alteration, Yahya Rabee, pp 100, and The Holy Bible in the Scale, Abdus Salam Mohammad, pp 97 - 98

## NULLIFICATION OF ATTRIBUTING THE PROHPETS' BOOKS TO THEM

The Jews and the Christians do not have any evidence - albeit weak – to prove the authenticity of attributing the scriptures to the people to whom they are attributed. These books do not contain any evidence to support their claims. Rather, they contain evidence that proves the contrary. It is clear from the texts and the testimonies that I will show, which invalidate the attribution of the Old Testament to the prophets (PBUT). I will just show some testimonies of some of these books, leaving the measurement of the rest of them to you.

### The Book of Joshua

Traditional studies attributed this book to the Prophet Joshua son of Nun, Moses' (PBUH) trustee. However, a careful reading of this book reveals that it was written long after Joshua.

It mentions the news of Joshua's death in the past tense. ***"And after these things Joshua the son of Nun the servant of the Lord died, being a hundred and ten years old. And they buried him in the border of his possession in Thamnathsare."*** (Joshua 24: 29 - 30)

It also mentions events that happened after his death using the past tense and speaks of him as a third person. ***"And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of the Lord, that he had wrought for Israel"*** (Joshua 24: 31) (See also Joshua 8: 35, and Joshua 6: 27)

The Book of Joshua repeatedly states the village of Debir, which Joshua fought. It says, ***"And Joshua returned, and all Israel with him, to Debir, and fought against it"*** (Joshua 10: 38) ***"and the border went up to Debir from the valley of Achor"*** (Joshua 15: 7) and other verses. This is another proof that Joshua did not write the book that attributed to him; for, the village of Debir did not have this

name until the time of Judges. ***"Judah's army went to attack Debir, which at that time was called Kiriath-Sepher"*** (Judges 1: 11)

We also find in many verses that the author tells us about the survival of some names that named during the time of Joshua, and that they have not changed through the years. Certainly, Joshua was not the author, as these names appeared during his time, and it is unlikely that the names of cities would change in a short time. It says, ***"Wherefore the name of that place was called Gilgal, unto this day"*** (Joshua 5: 9), meaning that it still have the same name until the time of writing the Book of Joshua.

Similarly, ***"And they raised over him a great heap of stones, unto this day; and Jehovah turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day".*** (Joshua 7: 26)

The Jewish critic Espinoza admitted that the author of this book is unknown. Moreover, the Catholic introduction to the Holy Bible says, *"However, the Holy author who we do not know his name or time…."*.

The editors of the Holy Bible's Dictionary suggested a number of names of the writers of this book. It says, *"The author of this book is unknown, and it was attributed to many. However, many cling to the belief that is acceptable to the Jews and the ancient Christians that the author was Joshua. Calvin thought that the writer was Eliezer Ben Aaron. Others claim that the writer was Vidhas, Samuel, or Jeremiah".*[1]

I should point out that all these suggestions are assumptions with no evidence, and most likely that the author is unknown. Thus, how can they attribute a book of unknown author to Allah (S.W.)?

[1] - The Holy Bible's Dictionary, pp 1070

## The Book of Judges

This book speaks of the period after Joshua and before the kings' reign, and it was an early period of the history of the Children of Israel. The Jewish tradition attributed this book to Prophet Samuel, the last judge of the Children of Israel.

However, the book contains what indicates that it was written during the kings' time. It says, ***"In those days there was no king in Israel"*** (Judges 21: 25) and, ***"In those days there was no king in Israel"*** (Judges 17: 6). The writer had lived during the kings' time, and not the judges' time.

Regarding the author, the introduction of this book says, *"Probably Samuel"*. This is just an assumption upon which priest William Marsh agreed and added more assumptions. He believed – according to the scholar Al Hindi – that, the author is unknown, but the book is attributed to Samuel or Ezra, and it is possible that each judge had written during his own time.

The authors of the Introduction to the Holy Bible said, *"We do not know the writer of the book. It is possible that the collection and classification of its contents were from records after the time of Judges. It mentions,* ***"In those days there was no king in Israel"*** *three times (17:6, 18:1, and 21:25), which forces us to believe that the collection and classification of its contents had happened after the reign of the kings in Israel".*[1]

Father Lofever told us that the book of Judges was written and edited many times before it became to this stage; and that its historical events are lacking accuracy. Lofever did not tell us whether he believed in the infallibility of those unknown people who participated in writing and editing this book or not. If he was not, how could their additions and changes become part of Allah's (S.W.) revelation?

## The Book of Ruth

[1] - Introduction to the Holy Bible, John Balchin and others, pp 76

This book tells the story of Ruth the Moabite, who married an Israeli, and after he died, she married Boaz, and bore him Obed, David's grandfather. No one knows specifically who the author of this story was. In this regard, priest William Marsh said that the author is *"Unknown"*.

George Boost said, *"We cannot tell with certainty the time or the author's name of this story; some people attributed it to Samuel, some to Hezekiah, and others to Ezra".* Moreover, the introduction to the book says that the author is *"Not specifically known"*.

In addition, the introduction of the Applied Interpretation of the Holy Bible says, *"The author is unknown; some think that he was Samuel, however, the book contains what indicates that it was written after his death"*. [1]

The Catholic Torah's introduction of this book says that the unknown author of this book had lived in a later time; *"Its language itself in the Hebrew text indicates that it is the production of the period after the Babylon Captivity"*. [2]

## The First and the Second Books of Samuel

These two books are attributed to Samuel. However, the first book mentions the death of Prophet Samuel and his burial. ***"And Samuel died; and all Israel gathered themselves together, and lamented him, and buried him."*** (1Samuel 25: 1) Who, then, wrote the rest of the First Book of Samuel, and who wrote the second?

Regarding the author of the two books, the revisers of the Holy Bible, which was reviewed by the Secretary General of the Bible Society in New York, said, *"Unknown, possibly it was Ezra who wrote and reviewed them".*

[1] - The Applied Interpretation of the Holy Bible, few theologians, pp 538
[2] - Judaism and Christianity, Mohammad Dia Ar- Rahman al Athamy, pp 110, Is the Bible God's word? Ahmad Deedat, pp 80, 126, and The Holy Bible in the Scale, Abdus Salam Mohammad, pp 99

The editors of the Bible's Edition (1971) said, *"The author was possibly Samuel"*. Others said the author was Jeremiah; however, the introduction to the Catholic Torah considers this opinion as a *"Childish opinion, but it is possible that the author was one of Jeremiah's students"*. [1]

The Applied Interpretation of the Holy Bible says, *"The author is unknown, and some believe that the author was Zabud the son of Nathan".* (1Kings: 4: 5) [2]

## The Books of Ezra and Nehemiah

The two books talk about the life of the children of Israel after the captivity. It is assumed that the authors of the two books were Ezra and Nehemiah, but researchers believe that it is likely that the author was the same author of Chronicles, and that they were written around 300 BCE.

Nehemiah was contemporary with the Babylon Captivity, but the author talked about Joshua the Levites, who returned from the Captivity. It says, ***"Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Joshua: Seraiah, Jeremiah, Ezra".*** (Nehemiah 12: 1) Then, it mentions that among those who returned from the captivity was Joshua the Levites; it says, ***"Moreover the Levites: Joshua, Binnui, Kadmiel".*** (Nehemiah 12: 8)

However, the author of the Book of Nehemiah wrote about the fifth generation of Joshua the Levites. He said, ***"And Jeshua begat Joiakim, and Joiakim begat Eliashib, and Eliashib begat Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua".*** (Nehemiah 12: 10 -11) This cannot be attributed to Nehemiah, who returned from the captivity, while the book speaks of the fifth generation of

[1] - Fabrication in the Torah, Mohammad Al Khouly, pp 4, 110 -111, Is the Bible God's word? Ahmad Deedat, pp 58, and The Holy Bible in the Scale, Abdus Salam Mohammad, pp 99

[2] - The Applied Interpretation of the Holy Bible, few theologians, pp 632

those who returned from the captivity. Thus, the author had lived – at least – during the fifth generation after the captivity; who was he then?

The French introduction answers by saying, *"Usually, Chronicles, Ezra, and Nehemiah are attributed to one unknown author called 'The news editor'".*

William Marsh said, *"According to the Jewish tradition, the author was Ezra. This is also the opinion of the majority of the church's men. However, some modern scholars say that an unknown author wrote the books of Ezra, and Nehemiah".*

## The Book of Esther

In this book, the Jewish had imagined that the queen of Persia was a Jewish queen, who was powerful and who used this power for the benefit of the Jewish people.

This book does not mention the name of Allah (S.W.) at all. Its introduction in the Catholic Torah justifies the reason for that. It says about the Esther's Hebrew text, *"Maybe it was because of the fear that improper slogans and cheering would accompany the name of God from those who feel the joy, and this is harmful to the respect to the name of God"*. I wonder why they were not careful and not to mention the name of Allah (S.W.) in the Song of Solomon, which is a set of romantic love songs?

Regarding the author, in his book, "The Seekers Guide", Dr. Samaan Kahloon said that the author is '*Unknown*'. In addition, Dr. Boost said, *"There are some who attributed it to Ezra, others to a priest named Jehoiakim, and some attributed it to the members of the Great Council, however, the majority attributed it to Murdoch."* The introduction to this book in the Catholic copy believes that it was written *"during the second generation before Christ"*.

There were some people who questioned the authenticity of this book. Melito of Sardis deleted it from his list of the holy

books that mentioned in his book "The Summary". Luther as well refused to consider this book among the inspired ones, as stated in the Holy Bible's Dictionary; [1] and he said, *"I wish this book did not exist".*

In the Greek copy adopted by the Catholics, there are additions that are not in the Hebrew copy, like Murdoch's dream and blessings and other issues. The Catholic introduction to this book stated that the Greek translators had added these additions to indicate a religious look to the Hebrew copy of this book, which has no indication that it is a religious one.

The editors of the Holy Bible's Dictionary said, *"There is no consistency or harmony between the Hebrew copy and these additions, but there are contradictions between them. These additions mention that the King of Persia at that time was Artzrksys instead of Ruksys, and that Haman was a Macedonian rather than a Persian"*. [2]

## The Book of Job

The author of this book supposed to be Prophet Job. However, there is a verse in the middle of the book indicates that another author had his hand in it. At the end of chapter 31, we read, ***"The words of Job are ended"*** (Job 31: 40), but this is not the end of the book; there are 11 chapters after that speak of Job.

Moreover, at the end of the book, we read, ***"And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days"*** (Job 42: 16 - 17); did Job write this?

[1] - The Holy Bible's Dictionary (Esther), and The History of the Church, Eusebius, pp 189

[2] - The Holy Bible's Dictionary, pp 66, The Truth Revealed, Al Hindi, Vol. 1, pp 147, The Torah; Presentation and Analysis, Fuad Husain Ali, pp 56-57, and The Holy Bible in the Scale, Abdus Salam Mohammad, pp 101

Dr. Samuel Schultz's opinion, that the date of the writing of this book is unknown, as well as the time of the historical background and the name of the author.

The Catholic introduction to the Book of Job attempted to determine the time of the writing. It says that, *"The author of this book came after Jeremiah and after Ezekiel. He had his inspiration from Jeremiah. He was earlier than the Greek era, and most likely he was from the fifth generation".* [1]

The editors of the Holy Bible's Dictionary tried to tell us about the unknown writer, and the time of the writing. They said, *"It is believed that the writer was one of the people of Palestine, but the date of the writing cannot be set with certainty. Some critics thought that he had written it in the time of Jeremiah, and others thought it was written after the captivity.. However, others think that he wrote it in the fourth century BCE .. It is likely belongs to the second millennium BCE".* Which date of these dates, which are confusing with their divergence, would you choose? However, any way, they agree that the author is unknown. [2]

It is important to note here that the Greek Catholic copy of the Book of Job is less by nearly the fifth of what is in the Hebrew copy.

## The Book of Psalms

The Book of Psalms contains one hundred and fifty psalms attributed to different authors. Seventy-three psalms are attributed to Prophet David, one psalm to Moses, twelve psalms to Asaf, nine psalms to the sons of Korah, two psalms to Solomon, and another one to Ethan. The remaining Psalms (51 Psalms), are called the 'Orphan Psalms'; for, there are of unknown authors!!!

How can we consider them inspired? Were the sons of Korah also prophets? Was Asaph, the great singer in David's court

[1] - The Torah; Presentation and Analysis, Fuad Husain Ali, pp 61-62, and The Holy Bible in the Scale, Abdus Salam Mohammad, pp 101

[2] - The Holy Bible's Dictionary, pp 148

a prophet, and what is the evidence of their prophet-hood? No one has the answers to these questions.

An examination of Psalms would show clearly that they belong to the time after David and Solomon, specifically to the sixth century BCE, to the days of the Babylon Captivity.

The following examples will show:

In the seventy-ninth Psalm, which is attributed to the great singer Asaph, we read, ***"O God, the nations are come into thine inheritance; Thy holy temple have they defiled; They have laid Jerusalem in heaps. The dead bodies of thy servants have they given to be food unto the birds of the heavens, the flesh of thy saints unto the beasts of the earth"*** (Psalms 79: 1 - 2)

Similarly, ***"The Lord doth build up Jerusalem; He gathered together the outcasts of Israel. He heals the broken in heart, And binds up their wounds"*** (Psalms 147: 2 -3), and ***"By the rivers of Babylon, There we sat down, yea, we wept, When we remembered Zion. Upon the willows in the midst thereof We hanged up our harps. For there they that led us captive required of us songs, And they that wasted us required of us mirth, saying, Sing us one of the songs of Zion"*** (Psalms 137:1-3), and other verses.

These verses prove that Psalms were written at least four centuries after David. Thus, they cannot be attributed to him or to his contemporaries. However, the church insists that Allah (S.W.) inspired them and it has a strange proof.
It says that these Psalms *"are used today for worship in the Christian church, and they suit all communities alike, and perhaps this is evidence of being inspired by God."* [1]

## The Books of Proverbs, Ecclesiastes, and the Song of Solomon

According to the Church and the Jewish traditions, these three books are attributed to Prophet Solomon (PBUH).

[1] - The Holy Bible's Dictionary, pp 431

However, contemplating the Book of Proverbs shows paragraphs that cannot be attributed to Solomon. Reading these paragraphs shows that they had more than one author. Repeating more than a hundred Proverbs verbally or in their meanings, as in (Proverbs 18: 8, 26: 22, and 19: 24), is the proof.

The book tells that some of these proverbs are Solomon's, it begins by saying, "***Proverbs of Solomon, son of David, king of Israel"*** (Proverbs 1:1), and then in chapter 10, confirms it. The twenty-fifth chapter also confirms that Solomon is the author, and adds that the men of King Hezekiah had copied it from him. It says, ***"These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out".*** (Proverbs 25:1)

We do not know who the men of Hezekiah were, how the words of Prophet Solomon reached them, and whether they were prophets or not. Note that Hezekiah was the twelfth king after Solomon.

In chapter thirty, the proverbs are attributed to someone else, not Solomon. It says, ***"The words of Agur the son of Jakeh; The oracle"*** (Proverbs 30:1), and the book does not mention his prophet-hood or inspiration. In the following chapter we read, ***"The words of king Lemuel; the oracle which his mother taught him"*** (Proverbs 31:1), the book does not tell us how to consider what his mother taught him as a revelation.

The introduction to the Roman Catholic Bible says, *"The book is not entirely written by this King, it is attributed to two important groups ... Without doubt, the composite group had been completed in its final form after the captivity ... It is impossible to determine the origin of these groups, even those that attributed to Solomon .. Large number of these proverbs does not have a religious character at all."*
The authors of the Introduction to the Holy Bible believe that the book is a production of an unknown number of anonymous authors, and the book tells us the names of only three of them. It says, *"Many writers had participated in the*

*writing of the Book of Proverbs. Three of these writers are listed by name, Solomon, Agur, and Lemuel, and there is at least one section of this book of an unknown writer."* [1]

Regarding Ecclesiastes, we read in its beginning, ***"The words of Ecclesiastes, the son of David, king of Jerusalem."*** (Ecclesiastes 1:1) and in another verse, it says, ***"I Ecclesiastes was king over Israel in Jerusalem".*** (Ecclesiastes 1:12)

The first Book of Chronicles (3: 1 -22) mentions the kings of the Children of Israel and there is no king by the name of Ecclesiastes among them. Therefore, theologians attribute this book to Solomon. This is not right: for, he said, ***"And moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there"*** (Ecclesiastes: 3:16), such a pessimistic picture could not come form Prophet Solomon, who had the power to raise justice and stabilize it.

Similarly, ***"Then I returned and saw all the oppressions that are done under the sun: and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."*** (Ecclesiastes 4:1) and many other verses; such pessimistic pictures could not be issued by a prophet and a king.

The Song of Solomon is the most exciting book, and had much reluctance before it was added to the Bible. Scholars believe it belongs to the third or the second century BCE, even though it includes some very ancient songs.

The French introduction says, *"This little book is one of the most disputing issues of the texts of the Holy Bible. What is the meaning of that poem or that group of poems in the Old Testament... We do not find any key to a biography, who wrote it, when, and why? It is clear that the author was not Solomon".*

[1] - Introduction to the Holy Bible, John Balkain and others, pp 207

Philsian Chali said, *"Other works came from various believers who are different from those, to whom the books are traditionally attributed. The Song of Solomon, for example, is certainly not the work of Solomon.*[1]

Its introduction in the Catholic Torah says, *"Only few believers read the Song of Solomon, because it does not suit them much"*. Wishton said, *"It is a debauchery singing, take it out of the Holy books"*, and Ward the Catholic called it as *"Unclean singing".* [2]

## The Book of Isaiah

This book is attributed to Prophet Isaiah, who was a contemporary with King Uzziah, then Jotham, then Ahaz, and then Hezekiah in the eighth century BCE. However, the book talks about the period between the eighth and the sixth centuries BCE, which confirms that there was a writer or two writers who had written that after Isaiah.

Speaking of the great state of Babylon and predicting its collapse, and talking about Cyrus the Persian, who returned the Jews from the captivity, are examples. (See Isaiah 44: 28 - 45: 1)

The book also speaks of the return of the captives and the starting of building the temple in chapters 56 to 66. Therefore, the German scholar Staehelin said, *"From the fortieth chapter until the sixty-sixth cannot be attributed to Isaiah "*. [3]

The Catholic Introduction to the book states that, *"A growing number of Catholic commentators are now considering that the work of Prophet Isaiah was followed by other prophets, who were important as him, but they did not leave their names to us."*

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[1] - Summary Of Religions History, Philsian Chali, pp 160

[2] - The Truth Revealed, Al Hindi, Vol. 1, pp 150, The Torah; Presentation and Analysis, Fuad Husain Ali, pp 67, and The Holy Bible in the Scale, Abdus Salam Mohammad, pp 103

[3] - The Truth Revealed, Al Hindi, Vol. 1, pp 150

## The Book of Jeremiah

The Church's traditions attribute it to Prophet Jeremiah. This attribution is not valid, as it is the work of several authors, evidenced by its contradiction in one event, such as the contradiction in the way of Jeremiah's arresting and imprisonment. (See: Jeremiah 37: 11 - 15, and 38: 6 - 13)

The book also contains a confession that someone else had added some additions. ***"Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words. "*** (Jeremiah: 36: 32) In another verse, we read, ***"Thus far are the words of Jeremiah".*** (Jeremiah 51: 64), However, the book continues, who, then, completed it?

## Conclusion

I conclude with an important confession recorded in the introduction to the Catholic Bible. It says, *"All these books were issued by people who were convinced that God called them to configure people who would occupy a place in history, and their number is unknown. Most of their work compiled from the traditions of the community, and before their books took their final version, they were spread for a long time among the people. These books bear the marks of the reactions of the readers in the form of revisions and comments, and even by re-wording some texts to a significant or insignificant importance. The latest books among them are only interpretation and updating of old books."*

Morris Vorn was right when he said, *"If we ask, at which time any book of the books of the Torah was collected, which condition, which circumstances, who wrote it, we will not find anyone who may answer these questions and similar ones except with very different answers. The summary is that the new scientific methods reject most of the*

*comments of the scholars of copying, which is the basis of the Christians and Jews, destroy the structure of the former claims, and exonerate the prophets of these writings."*

He continued and said, *"What can we do since we are confused for a hundred years between evidence that erase each other; the new is contradictory to its former, and the former is contradictory to its former, and some times one evidence is contradictory. We have given up getting to know the real author of the book."* [1]

Then, these books are of unknown authors and cannot be attributed to the prophets. They are the work of the Jewish people throughout the ages of the Jewish history, who produced these writings from their traditions, not from Allah (S.W.) and His revelation. All these prove that these books are not the word of Allah (S.W.); for, we do not know the situations of those anonymous writers. Were they honest true believers, or accused ones, who left the marks of their manipulation - in the book - clear for everyone to see?

Do the wise accept a document of sale, purchase, or credit issued by unknown people regarding simple issues related to a handful of dollars? If they do not accept it, how to accept the accounts of unknown people in a case that affects the fate of billions of human beings?!

Allah (S.W.) is right when He says, "***Woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby."*** (Holy Quran, Surah 2. Al Baqara – 79)

[1] - The Difference between the Creation and the Creator, Abd Ar Rahman Baji Al Baghdadi, pp 468 - 469

## Keeping the Torah (The Pentateuch)

- While Moses was on Mount Horeb, he received two panels of stones from Allah (S.W.), on which He (Allah (S.W.) had written the Ten Commandments as a reminder to the children of Israel. ***"The LORD said to Moses, "Come up on the mountain and stay here for a while. I will give you the two flat stones on which I have written the laws that my people must obey."*** (Exodus 24:12) (See Exodus 20:1 - 17) and (Deuteronomy 5: 5 - 23)

- Allah (S.W.) commanded Moses to put the two panels in the Ark of Covenant. ***"And shall put in the ark the testimony that I shall give thee."*** (Exodus 25: 21)

- Moses commanded the Israelis to read the Torah to all the children of Israel every seven years. ***"At the end of every seven years, at the time fixed for the ending of debts, at the feast of tents, When all Israel has come before the Lord your God in the place named by him, let a reading be given of this law in the hearing of all Israel."*** (Deuteronomy 31: 9 - 11)

He said to the Levites, ***"Take this book of the law and put it by the ark of the Lord's agreement, so that it may be a witness against you. For I have knowledge of your hard and uncontrolled hearts: even now, while I am still living, you will not be ruled by the Lord; how much less after my death? For I am certain that after my death you will give yourselves up to sin, wandering from the way which I have given you; and evil will overtake you in the end, because you will do evil in***

***the eyes of the Lord, moving him to wrath by the work of your hands."*** (Deuteronomy 31: 26 - 29)

- Joshua re-wrote the Torah, and he wrote it in clear letters on the stones of the altar. ***"And he made there on the stones a copy of the law of Moses, writing it before the eyes of the children of Israel. And after, he gave them all the words of the law, the blessing and the curse, as it is all recorded in the book of the law; Reading to all the meeting of Israel, with the women and the children and the men from other lands who were living among them, every word of the orders which Moses had given."*** (Joshua 8: 32-35)

From the above we know that Moses wrote the Torah, and he ordered the Israelis to put it in the Ark of Covenant between the stones, and ordered them to read it every seven years.

## The Loss of the Torah (The Pentateuch)

The loss of the Torah, as the Book of Samuel mentions, (1Samuel 4:11) began when the children of Israel lost the Ark of Covenant in a battle with the Palestinians, and then was returned to them after seven months. However, when they opened it, ***"There was nothing in the ark but the two flat stones which Moses put there at Horeb".*** (1Kings 8: 9)

Jerusalem had an invasion in 945 BCE by Shishak the king of Egypt. This invasion was sufficient for the loss of all the copies of the Torah that were in the house of God. ***"Now in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem; And took away all the stored wealth from the house of the Lord, and from the king's house, and all the gold body-covers which Solomon had made."*** (1Kings 14: 25 - 26) Then, the Torah was lost for many years, and nothing of it remained, since the children of Israel returned to idolatry, and there was no mentioning of the Torah.

Then, in 622 BCE, after eighteen years of the reign of King Josiah, who wanted to restore the Children of Israel to worship Allah (S.W.), the priest Hilkiah claimed that he found the Book of the Law. He said, ***"I have made discovery of the book of the law in the house of the Lord. So***

***Hilkiah gave it to Shaphan; And it came to pass when the king heard the words of the book of the law, that he rent his garments"*** (2Kings 22: 4 - 11)

The verses do not indicate what Hilkiah had found after all these years. Did he find the two stones, or what Moses had written, or did he mean Deuteronomy or Leviticus? [1]

In the year 605 BCE, King Nebuchadnezzar attacked Jerusalem, pillage, plunder, burned, and kidnapped ten thousand of its people. (See 2Kings 24: 11-15) Then, in 586 BCE, Nebuchadnezzar returned to Jerusalem***, "And he had the house of the Lord and the king's house and all the houses of Jerusalem, even every great house, burned with fire"*** (2Kings 25: 9), and Hilkiah's Torah was lost as Christian scholars confessed.
Clement Alexandrinus said, *"The heavenly books were lost; therefore, Ezra was inspired to write them again"*. The editors of the Holy Bible's Dictionary confirmed that by saying, *"There is no doubt that most of the scriptures were damaged or lost during the era of the apostasy from God, and the persecution during the reign of King Manasseh."* [2]

Dr. Samuel Yusof said, *"The early church fathers, including Irenaeus, Tertullian, Clement of Alexandria, and Jerome believed that Moses was the author of five books. They also believed that Nebuchadnezzar had burned them during his attack on Jerusalem. Ezra re-wrote them with the inspiration of the Holy Spirit"*. [3]

The Book of Nehemiah mentions the overwhelming joy that the children of Israel had when Ezra re-wrote the lost Torah. ***"And Nehemiah, who was the Tirshatha, and Ezra, the priest and scribe, and the Levites who were the teachers of the people, said to all the people, This day is holy to the Lord your God; let there be no sorrow or weeping; for all the people were weeping on hearing the words of the law… So the Levites made all the***

[1] - The editors of the Holy Bible's Dictionary and Priest Dr. Samuel Yusof suggest that what Hilkiah found was a large part of Deuteronomy or its essence. The Holy Bibles Dictionary, pp 1120, An Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 75
[2] - The Holy Bible's Dictionary, pp 1120
[3]- Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 73

***people quiet, saying, Be quiet, for the day is holy; and do not give way to grief… And on the second day the heads of families of all the people and the priests and the Levites came together to Ezra the scribe, to give attention to the words of the law."*** (Nehemiah 8: 9 -14)

Irenaeus said, *"When the scriptures wiped out and the Jews returned to their country after seventy years, Ezra the priest was inspired to bring back all the words of former prophets and to restore the Law of Moses to the people "*. [1]

Thiofelct said, *"The holy books were perished, and Ezra re-made them again by inspiration"*. Ezra had written these books while he was in the Babylon Captivity. The king of Persia called him Ezra the writer (The scribe). He said, ***"Artaxerxes, king of kings, unto Ezra the priest, the scribe of the law of the God of heaven, perfect and so forth"***. (Ezra 7: 12)

The Book continues to talk about Ezra's skills and capabilities that have helped him in writing the Scriptures. ***"This Ezra went up from Babylon: and he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given… For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances…Ezra the priest, the scribe, even the scribe of the words of the commandments of Jehovah."*** (Ezra 7: 5 - 11)

An examination of the previous paragraph shows what nullify describing Ezra as a prophet or inspired. The king called him a priest, not a prophet. If he was a prophet, the king would not call him a priest. Moreover, the book mentions the personal skills of Ezra, which is also contrary to the characteristics of the prophets, whom Allah (S.W.) prepares to receive His books. Prophet-hood is a divine gift and a grant, and not a personal gain to Ezra or others.

## Is the Pentateuch Ezra's Torah, and if not, who wrote it?

[1] - The History of the Church, Eusebius, pp 216

We have seen that some have claimed that Ezra had rewritten the Torah inspired by Allah (S.W.). This is one of many claims, to which the drowning person clings while struggling in his last breaths.

It cannot be certain that the Torah (The Pentateuch) is the writing of Ezra because of many things, especially the presence of errors and contradictions, which could not come from a single author. When I say that, I do not mind that Ezra may synthesis the accounts that reached him.

However, the most important evidence that prove that Ezra was not the author is the scientific and accurate studies that Christian scholars have made through long researches. These researches confirmed that the authors of these books were more than hundred authors. These authors belong to four schools appeared in the eighth and ninth centuries BCE in the kingdoms of Israel and Judah - the four-source theory of the Torah (JEDP).

This theory appeared after a series of studies, started with the study of Jean Struck in 1753 CE. He had published it, but he dared not to mention his name. The senior researcher Einhorn in 1780 to 1783 CE, did the same, followed by Ealigen in 1798, David Carr in 1834, Herman Hopfield in 1853, and then professor Lodes in 1941.
Scholars have now accepted this theory. In the preface to his book "dec origins au milieu du 8 siecle", Israel Lodes said, *"This great effort had produced results that are generally acceptable in their major lines"*. The Catholic introduction to the Holy Bible also acknowledged this theory.

The four-source theory of the Torah (JEDP) means that there were four different and distinct sources during four different successive eras in history participated in the writing of the Torah. Then editors blended, combined, and edited the four sources over the centuries into the single document (the Torah) that we have today, which is not free from many contradictions and errors.

These four sources are:

1) The first source: (The Jahwist – Yahwist )

It was written between the tenth and the eighth century BCE, and likely in the ninth BCE, in the southern kingdom of Judah. The language of this source is crude and old. It talks about Allah (S.W.) in human bad image. It talks about the beginning of the creation and extends to the death of Jacob. It shows a sense of nationalism and the Israel's control over Canaan. It emphasis the most on Allah’s (S.W.) promise to Israel of the land of Canaan.

This source is largely of Genesis and shares the second and the fourth sources with Exodus and Numbers. The main feature of this source is calling God (Jehovah).

2) The second source: (The Elohist)

It is later than the first source at the time of writing; it belongs to the eighth or the seventh century BCE. This source wrote about God in a better manner and quality than the first source. It focuses on the events of Abraham, Jacob, and Joseph, and it is in the three books (Genesis, Exodus, and numbers). The main feature of this source is calling God (Elohim).

3) The third source: (The Deuteronomic)

This source is generally restricted to the Book of Deuteronomy, and dating back to the eighth or seventh century BCE. The language of this source is hortatory and advises to follow the Law, and to fulfill the Covenant. In addition, there is much of "Hear, O Israel,", and it filled with legislation. Its focus and purpose is the worship of Jehovah in a special place, Jerusalem. Deuteronomy had undergone later reforms that we can find by comparing the book with the rest of the four books.

4) The fourth source: (The Priestly)

Dates back to the Babylon Captivity (the sixth century BCE), and it is the work of some Rabbis, and the subjects of this

source are the laws, the ritual teachings, and how to apply these religious teachings.
This source mentions news and its opposite according to its writer, (See Numbers 4: 3, and Numbers 8: 24), and it uses the name (Elohim) when talking about God. It has a significant role in the Book of Leviticus and the Book of Numbers, and participates in Genesis and Exodus.

Father Devoux mentioned the numbers of the paragraphs that follow the Jahwist source and those that follow the Elohist, and so on, and he said, *"The Pentateuch was formed of words of different nations. It was compiled by editors and sometimes they placed their collection side by side, and sometimes changed these stories to create unity; leaving to the eye unreasonable and contradicted things."*

Encyclopedia Britannica says, *"The Old Testament was written in different eras, and by the hands of different authors from different cultures".*

In his book, "The Story of Civilization", Will Durant said that these stories had been mixed, and took their final form in 300 BCE. He said, *"Scholars agree that the earliest book of the Old Testament's books is Genesis, some of it was written in Judah, and some in Israel. Then what was written here and there was combined after the fall of the two countries. The prevailing opinion is that the five books of the Torah took their final form in about 300 BCE".*

However, other scholars said that the Pentateuch took its final status in 400 BCE, while the rest of the Old Testament's books in 200 BCE.

## Ancient Paganism and the Torah

The Jewish writers depended in writing the holy books on the pagan cultures that neighbored the Israelis, and some of their writings are identical copies of the pagan writings.

The writers of the Old Testament copied many of the legends of the previous nations that were before the Children of Israel and they appear clearly in the Old Testament.

An example is what the Book of Genesis mentions about Lot's sexual intercourse, (See Genesis 19: 30 - 37) that the Old Testament's unknown writers plagiarized from an old Egyptian myth, which Shawki Abdel-Hakim mentioned in his book, "The Arab world's Myths and folklore."

The legend speaks of the god of death "Aphrodite", who was hoping to have a child from her older brother Osiris, therefore, she made him drunk and slept with him, and she bore him the god Onuses.

The Book of Esther states the story of Esther and her cousin Mordechai, and her revenge from Haman, the minister of the king of Persia. The story is similar to the Babylonian culture that mentioned in the epic of the Babylonians and Elemis. Each champion in the biblical story has a similar one in the Babylonian myth. The Jewish Esther is the Babylonian Ashtar, Haman is the god of Elemis, and Mordechai is the Babylonian Murdock.

What assures this plagiarism is that the Persian history does not mention anything about the heroes of the biblical story, especially Esther, and Queen Veshani. [1]

Psalms are similar to the Egyptian and other songs and hymns. In his valuable book, "An Egyptian source for the Proverbs of Solomon", which he presented in 1924, the scholar Arman followed by Breasted, believe that Psalm 104 is almost a verbatim copy of Akhenaton's song, particularly the paragraphs (20 - 30).

Encyclopedia Biblica confirmed that. It says, *"Archaeological research in Babylon and Egypt had revealed songs ... also*

[1] - A study on the Torah and the Gospel, Kamel Safan, pp 14, 158 - 159

*the discovery of the Canaanites literature in the Ugarite ... have provided us with important poems similar to the Psalms since the time of Moses."* [1]

Researchers believe that the twenty-ninth Psalm is adapted from a poem of Ugarite to 'Baal', with the replacement of the name 'Baal' by the name 'Jehovah'. The beginning of Psalm 19 is the same prayers that people offered to the sun's god.

Will Durant believed that the Book of Songs was written by Hebrew poets who were influenced by the Hellenic belief that came with the invasion of Alexander. It might be taken from an Egyptian literature; the evidence is that the lovers were talking to each other: my brother, my sister, which was an ancient Egyptian style.

The two scholars Arman and Breasted assure that the Book of Proverbs was taken from the book of the ancient Egyptian Amenhotep, 'The Wisdom'. Amenhotep divided his book into thirty chapters, and was famous by the title, "Thirty chapters of wisdom". The biblical author of the Book of Proverbs copied these chapters with simple changes in their words.

In his book, "The Torah", Mustafa Mahmoud mentioned some forms of these similarities. Amenhotep said, *"The author who is skilled in the job, will find that he is qualified to work in the courtiers"*. Copying him, the Book of Proverbs says, ***"Have you seen a man who is expert in his business? He will take his place before kings".*** (Proverbs 22: 29)

Amenhotep said, "Do not accompany a man, who is hot tempered, and do not converse with him", the Book of Proverbs says, ***"Do not be friend with a man who is given to wrath; do not go in the company of an angry man"*** (Proverbs 22: 24). [2]

[1] - Encyclopedia Biblica, Vol. 4, pp 233-234, The Holy Bible's Dictionary, pp 902
[2] - An Introduction to the Torah and the Old Testament Studies, Mohammad Al Baar, pp 129- 131, Presentation and Analysis of the Torah, Fuad Husain Ali, pp 68-71, The Torah, Mustafa Mahmoud, pp 13

It is impossible that a prophet, because of the pessimism that controls the writer who quoted from Babylonian mythology, wrote the Book of Ecclesiastes. The gods advised Gilgamesh, saying, *"Gilgamesh, fill your stomach, and have fun at night and day. Be cheerful night and day, satisfied, cleanse your clothes, wash your head with water, and pay attention to the young, who holds your hand. Enjoy the wife, and hug her to your chest".*

This is similar to what the Book of Ecclesiastes mentions. It says, ***"Come; take your bread with joy, and your wine with a glad heart. God has taken pleasure in your works. Let your clothing be white at all times, and let not your head be without oil. Have joy with the woman of your love".*** (Ecclesiastes 9: 7-9). [1]

The writers of the Torah had copied the story of the flood from the Sumerians whose manuscripts date 3000 BCE. The third and the fourth column of the eleventh tablet of the epic of Gilgamesh, as Firas Sawwah stated in his book, "Treasures of the Deep, Reading in the Epic of Gilgamesh", are similar to the story in Genesis.

The Epic of Gilgamesh says, *"Just as dawn began to glow, there arose from the horizon a black cloud... Erragal pulled out the mooring poles, forth went Ninurta and made the dikes overflow... Stunned shock over Adad's deeds overtook the heavens, and turned to blackness all that had been light. The... land shattered like a... pot. All day long the South Wind blew ..., blowing fast, submerging the mountain in water, overwhelming the people like an attack. No one could see his fellow, they could not recognize each other in the torrent. The gods were frightened by the flood... Six days and seven nights came the wind and flood, the storm flattening the land. When the seventh day arrived, the storm was pounding; the flood was a war--struggling with itself like a woman writhing (in labor). The sea calmed, fell still, the whirlwind (and) flood stopped up... On Mt. Nimush the boat lodged firm... I sent forth a dove and released it. The dove went off, but came back to me... I sent forth a raven and*

[1]- A Study on the Torah and the Gospel, Kamel Saafan, pp 174

*released it. The raven went off, and saw the waters slither back. It eats, it scratches, it bobs, but does not circle back to me."*

These excerpts from the epic are very similar to the flood story in the Book of Genesis. It says, ***"And the waters overcame everything and were increased greatly on the earth, and the ark was resting on the face of the waters. And the waters overcame everything on the earth; and all the mountains under heaven were covered. And the fountains of the deep and the windows of heaven were shut, and the rain from heaven was stopped. And the waters went slowly back from the earth, and at the end of a hundred and fifty days the waters were lower.***

***And on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. And still the waters went on falling, till on the first day of the tenth month the tops of the mountains were seen. Then, after forty days, through the open window of the ark, which he had made, Noah, sent out a raven, which went this way and that till the waters were gone from the earth. And he sent out a dove, to see if the waters had gone from the face of the earth. But the dove saw no resting-place for her foot, and came back to the ark, for the waters were still over all the earth; and he put out his hand, and took her into the ark. And after waiting another seven days, he sent the dove out again. And the dove came back at evening, and in her mouth was an olive-leaf broken off: so Noah was certain that the waters had gone down on the earth. And after seven days more, he sent the dove out again, but she did not come back to him."*** (Genesis 7:18 - 8:12)

Gerges Sabri was close to the truth when he described the Torah in his book, "The Zionist Jewish heritage". He said that the Torah is *"Hardly more than a selection of myths and stories that had been formulated in a style that is full of*

*legendary excitement, which is contrary to reason and logic, mired in contradictions, saturated absurdity ....".* [1]

The introduction to the French Torah acknowledges the impact of these nations on the Torah. It says, *"The authors of the Holy Bible did not hesitate, when they saw the beginning of the world and humanity, to get their information directly or indirectly from the traditions of the ancient Near East; especially the traditions of Mesopotamia, Egypt and the Phoenician Canaanite region".*

Philsian Chali said, "Respecting their God, some Israelis authored - since the tenth century until the seventh – the myths that will be put later in their Holy Book; such as the creation of the world and man, the lost Paradise, and the flood. Many of the elements of these myths were borrowed from the countries to which Israel had been linked; particularly from Egypt and Babylon in". [2]

In addition, the Laws of the Torah are similar to those of Hammurabi, which preceded the appearance of the Jews and their books several centuries. These similarities are many, so that one would think that the Torah with its Laws is a copy of the Laws of Hammurabi, the pagan, and the gored ox is an example.

The Book of Exodus says, ***"If an ox comes to be the cause of death to a man or a woman, the ox is to be stoned, and its flesh may not be used for food; but the owner will not be judged responsible. But if the ox has frequently done such damage in the past, and the owner has had word of it and has not kept it under control, so that it has been the cause of the death of a man or woman, not only is the ox to be stoned, but its owner is to be put to death. If the death of a man-servant or of a woman-servant is caused by the ox, the owner is to give their master thirty shekels of silver, and the ox is to be stoned. "***(Exodus 21: 28 - 32)

[1] A Study on the Torah and the Gospel, Kamel Saafan, pp 140, The Holy Bible's Dictionary, pp 582- 584

[2] - Summary of Religions History, Philsian Chali, pp 176

In the Laws of Hammurabi (250 -252), we read, *"If an ox, while walking in the street, gored a man and killed him, then there is no right for claims of any kind. However, if the ox had gored before, and its owner knew this fact but he did not break its horns or tied it, if this ox gored a free man and killed him, then the owner must pay thirty shekels of silver. However, if the ox gored a slave, the owner must pay twenty shekels of silver to the master."*

Other similarities are between (Exodus 22: 7) and 124 of the Law of Hammurabi, as well as, (Exodus 22:10 - 12) and 244 - 246 – 266 of the Law of Hammurabi, (Exodus 21:18 - 19) and 206 of the Law of Hammurabi, while (Exodus 21: 22) is similar to 209 of the Law of Hammurabi.

Encyclopedia Biblica says, *"Thus, there are many similarities between the Law of Moses and the Laws of Hammurabi ... We cannot say for sure that these similarities were the result of chance... When the Israelis had a connection with the Babylonian civilization after they had entered the land of Canaan, it was natural to use what they found useful for them from what that civilization had produced".*[1]

[1] - Encyclopedia Biblica, Vol.3, pp178 -179, The Holy Bible's Dictionary, pp 1018

## The Sanctity of the Torah

The Torah was the product of dozens of authors who had worked hard in recording the history of the Israelis. In addition, it never came to their mind that their writings would be regarded as sacred writings, because if they did, they would write them in a better way.

If this is the case, when, then, did these texts became holy, and did that happen for all of the books together, or was it gradually?

In answer to that, I say, it is normal when we talk about a divine book; we do not need to talk about its sanctity because the book itself take it from its divine source. It takes its sanctity in the first moment that Allah (S.W) reveals it to humans. This did not happen with the biblical books that needed human decisions to become sacred. According to Encyclopedia Americana, the Pentateuch was approved in the end of the fourth century BCE, specifically in 398 BCE, when the Persian Empire recognized the Law of the Jews.

Espinosa said, *"It is clear that there was not a canonical set of the holy books before the age of the Maccabees (the second century BCE), and the present canonical books were selected by the second temple's Pharisees after Ezra, the scribe, rebuilt it".*

This choice of the Pharisees in that time was not with the agreement of the various Jewish communities. Espinoza said, *"The Pharisees selected them from among many other books, and that was the decision of them alone".*

According to Espinoza, those Pharisees had approved the Pentateuch and the books of the Prophets (Joshua - Judges - Samuel and Kings). This group was not equivalent to the authority of the Pentateuch, it was considered as commentaries and an extension of the Pentateuch. [1]

In 90 CE, the Pharisees had a council in Jamnia (The "Council of Jamnia" also called "Jabneh" or "Javneh") and decided to consider Psalms, Proverbs, Song of Solomon, Ruth, Daniel, Job, Ezra, Nehemiah, and Chronicles as canonical. They considered this list as final, and rejected the rest of the books, which were thirty-six books. Priest Elias Mqar said, *"The Christian Church received from the Jewish the Old Testament that was approved by the Jews in the Council of Jamnia in 90 CE".*

The Jews sects had no agreement on that list. The Pharisees, for example, considered the Book of Daniel as canonical, while the Sadducees did not.[2] The group of Qumran had many books that were not included in the canonical list, like the Book of Enoch, the Jubilees, and others. The books that were not included in the list were thirty-five books as Charles mentioned in the introduction to his book, 'Apocrypha'.

In the Nicene Council 325 CE, Christian conferees recognized the Book of Judith only, and kept eight books as

[1] - Forgiveness between Islam and Christianity, Ibrahim Khalil Ahmad, pp 36- 37, An Introduction to the Torah and the Old Testament Studies, Mohammad Al Baar, pp 166- 167, The Holy Bible in the Scale, AbdesSalam Mohammad, pp 85- 86
[2] - An Introduction to the Old Testament, Dr. Samuel Yusof, pp 39

questionable. In the Council of Laodicea 364 CE, the conferees approved another book, which is the Book of Esther. In 397 CE, the Council of Carthage added another six books to the list, (Tobit, Baruch, Wisdom, Joshua Ben Sirach, and the two Books of Maccabees) and the participants considered Baruch as a part of Jeremiah, and then split them in the Council of Trullo in 692 CE. The majority of Christians accepted these books until the appearance of the Protestants in the sixteenth century.

The Ethiopian Church still believes in some other books. They accept *"the Shepherd of Hermas, the laws of the synagogues, the letters of Clement, the Maccabees, Tobit, Judith, wisdom, Joshua Bin Sirach, Baruch, the four Books of Esdras, the ascension of Isaiah, the Book of Adam, Joseph Ben-Gurion and Enoch and Jubilee".* [1]

However, the Christian founding fathers considered the Letter of Jeremiah - rejected today – as part of the inspired word of Allah (S.W.). Origen cited it and others in the list of the canonical books when interpreted Psalm (1), and later the councils rejected them.[2]

We can say that people's own hands have written these books and then attributed them to Allah (S.W.), and then, the human councils made them holy.

## Critical Study of the Old Testament's Text

Paul said, ***"Every holy Writing which comes from God is of profit for teaching, for training, for guiding, for education in righteousness".*** (2Timothy 3:16) This is a good speech, and a valid measure to judge the Holy Bible. It is unacceptable to attribute useless, immoral, or indecent words that encourage deviation of behavior or faith to Allah (S.W.).

Let us start by applying this rule to look at the Torah's perception of Allah (S.W.), its perception of the prophets, and then its perception of ethics and morals; and see if its

[1] - Encyclopedia Biblica, (Ethiopia)
[2] - Encyclopedia Biblica, (Prophet Jeremiah), The History of the Church, Eusebius, pp 274

books are useful for teaching, training, guiding, and education.

It is natural, when we talk about a book that is attributed to Allah (S.W.), to find it full of text that talk about Allah (S.W.) and His attributes, His prophets, His religion and ways of worship, and Paradise and Hellfire.

The Old Testament is truly a history book of the children of Israel. Its books do not contain talks about Allah (S.W.) except in relation to history. What the Old Testament says about Allah (S.W.), His prophets, and the Hereafter?

## Allah (S.W.) and His attributes in the Old Testament

The Torah talks in various verses about Allah (S.W.) with what fits His Majesty and His greatness. It says, ***"Give ear, O Israel: the Lord our God is one Lord. And the Lord your God is to be loved with all your heart and with all your soul and with all your strength".*** (Deuteronomy 6: 4 - 5)

It also mentions that no one can see God. ***"Verily thou art a hidden God, the God of Israel."*** (Isaiah 45:15) Allah (S.W.) said to Moses, ***"Thou cannot see my face; for man shall not see me and live".*** (Exodus 33:19 - 20) There is nothing (At all) like unto Allah (S.W.). In this regard, Moses said, ***"There is none like unto God"*** (Deuteronomy 33: 26), and Solomon said, ***"O God, the God of Israel, there is no God like thee, in heaven, or on earth".*** (2Chronicles 6: 14)

It says that Allah (S.W.) is alive forever, ***"As I live forever"*** (Deuteronomy 32: 40) and it mentions other good perfect attributes of Allah (S.W.) the Almighty. There is no doubt that these paragraphs are the prophets' words, and the remaining of Allah's (S.W.) revelation in the Old Testament.

However, the Torah in several uncountable verses talks about Allah (S.W.) as a human being, who has the quality of human beings. It attributes to Allah (S.W.) humans'

weaknesses and even their mistakes and misguidance - Allah (S.W.) far above all that.

## A God or a man?

Genesis mentions that Allah (S.W.) created man in His own image and likeness. ***“And God said; Let us make man in our image, like us.”*** (Genesis 1: 26) In the largest Catholic Church in Rome, St. Peter, Michelangelo painted a portrait of Allah (S.W.) like human.

The verses talk about the similarities between Allah (S.W.) and humans as the Old Testament writers imagined. The Book of Daniel says that Allah (S.W.) has a head and white hair. ***"One that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire."*** (Daniel 7: 9)

He also has eyes and eyelids, ***“His eyes see, his eyelids test the children of man"*** (Psalm 11: 4), and He has lips. ***“His lips are full of indignation, and his tongue is as a devouring fire. and his breath is as an overflowing stream, that reacheth even unto the neck."*** (Isaiah 30: 27 - 28)

He (Allah (S.W.) has two feet that can be seen. ***“and came down; And thick darkness was under his feet***." (Psalm 18: 9)

***"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand."*** (Exodus 24: 9 - 11)

He also has a mouth and a nose from which smoke and fire would come out. ***"There went up a smoke out of his nostrils, And fire out of his mouth".*** (Psalm 18: 8)

His divinity and greatness do not prevent Him from riding the angels for his movements, and from having ears. ***"In my distress I called upon Jehovah; Yea, I called unto my God: And he heard my voice out of his temple, And my cry came into his ears. hen the earth shook and trembled, The foundations of heaven quaked And were shaken, because he was wroth. There went up a smoke out of his nostrils, And fire out of his mouth devoured: Coals were kindled by it. He bowed the heavens also, and came down; And thick darkness was under his feet. And he rode upon a cherub, and did fly; Yea, he was seen upon the wings of the wind."*** (2Samuel 22: 7 - 11)

In the Holy Bible's Dictionary, the cherub is a type of Angels. The Book of Ezekiel said that each one of them has two faces, one of them in the form of a human face and the other in the form of a lion cub. (See Ezekiel 41: 18) He (Allah S.W.) had repeated riding the cherub. ***"And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house."*** (Ezekiel 9:3)

When riding the cherub became a routine, King Hezekiah praised Him for this act. ***"And Hezekiah prayed before the LORD and said: "O LORD, the God of Israel, enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth; you have made heaven and earth."*** (2Kings 19:15)

Thus, Israel Lodes in his book "Dec origins au milieu du 8 siecle", considered that: *"The natural concept of Jehovah is a bio image like the human image. It seems that Jehovah has a kind of spiritual body, and anyway; he has parts like the human parts, such as eyes, ears, mouth, nostril, hands, heart, and gut... He has a mind and emotions similar to those in humans, and he is particularly characterized with violent anger if he is offended."* [1]

[1] - Summary of the History of Religions, Philsian Chali, pp 172

## The Human Acts of God

The Old Testament speaks of human acts and attributes them to Allah (S.W.). He walks, according to their creed, but on the top of the mountains. ***"For see, the Lord is coming out from his place, and will come down, stepping on the high places of the earth... All this is because of the wrongdoing of Jacob and the sins of the children of Israel."*** (Micah 1: 3 - 5)

He also walked in heaven, and Adam heard His footsteps. ***"And there came to them the sound of the Lord God walking in the garden in the evening wind. And the voice of the Lord God came to the man, saying, Where are you? And he said, Hearing your voice in the garden I was full of fear, because I was without clothing: and I kept myself from your eyes. And he said, Who gave you the knowledge that you were without clothing? Have you taken of the fruit of the tree which I said you were not to take?"*** (Genesis 3: 8)

God (Allah S.W. is far and above all that) also had visited Abraham and He ate butter and yogurt. ***“Now the Lord came to him by the holy tree of Mamre, when he was seated in the doorway of his tent in the middle of the day. And lifting up his eyes, he saw three men before him; and seeing them, he went quickly to them from the door of the tent, and went down on his face to the earth... And he took butter and milk and the young ox which he had made ready and put it before them, waiting by them under the tree while they took food... And the Lord went on his way when his talk with Abraham was ended, and Abraham went back to his place.”*** (Genesis 18: 1 - 33)

He - Allah (S.W.) - appeared to Jacob, and they wrestled until dawn. ***"And Jacob called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved."*** (Genesis 32: 30)

When He was angered by Mary and Aaron, He ***“came down in a pillar of cloud, taking his place at the door of the***

***Tent... And he said, Now give ear to my words... With him I will have talk mouth to mouth, openly and not in dark sayings".*** (Numbers 12: 5 - 8)

In another verse, Moses saw Him. ***"And the Lord had talk with Moses face to face, as a man may have talk with his friend."*** (Exodus 33:11) To see more verses of seeing Allah (S.W.), see (Isaiah 6: 1 - 11)

The Book of Genesis mentions that Allah (S.W.) was pleased with Noah and his people after He smelled the smell of the burning offerings of Noah. ***"And Noah made an altar to the Lord, and from every clean beast and bird he made burned offerings on the altar, and the smell of the burning offering pleased God..."*** (Genesis 8: 20 - 21)

In Ezekiel, we read that Allah (S.W.) had entered the temple using a door, and He ordered to close it forever. ***"And the Lord said to me, This doorway is to be shut, it is not to be open, and no man is to go in by it, because the Lord, the God of Israel, has gone in by it; and it is to be shut."*** (Ezekiel 44: 2)

## Is God Incapable or Ignorant?

The Old Testament attributes to Allah (S.W.) acts and deeds such as those of humans. It shows that Allah (S.W.) is weak and incapable. Regarding the wrestling with Jacob, Genesis says, ***"Then Jacob was by himself; and a man was fighting with him till dawn. But when the man saw that he was not able to overcome Jacob, he gave him a blow in the hollow part of his leg, so that his leg was damaged. And he said to him, Let me go now, for the dawn is near. But Jacob said, I will not let you go till you have given me your blessing. Then he said, What is your name? And he said, Jacob. And he said, Your name will no longer be Jacob, but Israel: for in your fight with God and with men you have overcome. Then Jacob said, What is your name? And he said, What is my name to you? Then he gave him a blessing. And Jacob gave that place the name of Peniel, saying, I***

***have seen God face to face."*** (Genesis 32: 24 - 32) (The meaning of the word 'Peniel' is Allah's (S.W.) face.) Jacob has wrestled Allah (S.W.) and won!

The Book of Judges says, ***"And the Lord was with Judah; and he took the hill-country for his heritage; but he was unable to make the people of the valley go out, for they had war-carriages of iron".*** (Judges 1:19) How is the case with the modern sophisticated weapons, and is God unable to fight the countries that possess such weapons?!

The Torah also says that Allah (S.W.) feels fatigue and needs to rest. ***"And on the seventh day God came to the end of all his work; and on the seventh day he took his rest from all the work which he had done."*** (Genesis 2: 2)

***"The Lord says, Heaven is the seat of my power, and earth is the resting-place for my feet: what sort of house will you make for me, and what place will be my resting-place?"*** (Isaiah 66: 1)

It attributes to Allah (S.W.) ignorance, shortcomings, and weakness. It says that when He wanted to punish the Egyptians, He asked Moses and Aaron to put marks on the Israelis' houses, so He will recognize them. ***"And the Lord said to Moses and Aaron in the land of Egypt... For on that night I will go through the land of Egypt, sending death on every first male child, of man and of beast, and judging all the gods of Egypt: I am the Lord. And the blood will be a sign on the houses where you are: when I see the blood I will go over you, and no evil will come on you for your destruction, when my hand is on the land of Egypt"*** (Exodus 12: 1 - 13)

He asked them to put the sign of blood on the Israeli houses, so He would not destroy them with the rest of the houses. Does the All-Knowing, the Omniscient God require such a mark to distinguish between the houses of the Egyptians and the Israelis?

The Torah speaks of Allah (S.W.) as if Adam had angered

Him when he (Adam) ate from the tree of knowledge and the distinction between good and evil. It shows that Allah (S.W.) created us and did not want us to distinguish good from evil. Then, He was afraid that Adam eats from the tree of life, so he might become immortal as God; therefore, He put guards and flaming swords in the way to this tree. ***"And the Lord God gave the man orders, saying, You may freely take of the fruit of every tree of the garden. But of the fruit of the tree of the knowledge of good and evil you may not take… And the Lord God said, Now the man has become like one of us, having knowledge of good and evil; and now if he puts out his hand and takes of the fruit of the tree of life, he will go on living for ever. So the Lord God sent him out of the garden of Eden to be a worker on the earth from which he was taken. So he sent the man out; and at the east of the garden of Eden he put winged ones and a flaming sword turning every way to keep the way to the tree of life."*** (Genesis 2: 16 – 3: 23)

This perception of Allah (S.W.) is unacceptable. The book portrays Allah (S.W.) as if He wants humans to be ignorant, afraid of their learning and then their immortality, if they surprised Him and eat from the tree of life!

The Torah also mentions that Allah (S.W.) was afraid of the people's meeting, unity, and their intention to build a great tower that its top would be in the sky. Therefore, He came down and dispersed them before they achieve their intention. ***"And they said, Come, let us make a town, and a tower whose top will go up as high as heaven; and let us make a great name for ourselves, so that we may not be wanderers over the face of the earth. And the Lord came down to see the town and the tower which the children of men were building. And the Lord said, See, they are all one people and have all one language; and this is only the start of what they may do: and now it will not be possible to keep them from any purpose of theirs. Come, let us go down and take away the sense of their language, so that they will not be able to make themselves clear to one another. So the Lord God sent them away into***

***every part of the earth: and they gave up building their town."*** (Genesis 11: 4 - 8)

Is it possible that the Creator of heavens and earth, the Great Lord fears the completion of this tower, and seeks dispersion of the people before their tower reaches heaven? Here, I wonder about how tall is the tower that human beings would build thousands of years ago. I also wonder; does not God know that human beings are incapable of reaching the clouds, let alone reaching heaven!

Similarly, the Torah attributes deficiency to Allah (S.W.). It mentions that after He flooded the earth during Noah's time, He put the rainbow as a mark to remind Him of His agreement with every living thing on earth. He said to Noah and to those who were with him, ***"And I will make my agreement with you; never again will all flesh be cut off by the waters. Never again will the waters come over all the earth for its destruction will put my bow in the cloud and it will be for a sign of the agreement between me and the earth…. And the bow will be in the cloud, and looking on it, I will keep in mind the eternal agreement between God and every living thing on the earth".*** (Genesis 9: 11 – 17)

Like Human beings, who benefit from the advice of each other for their disability to understand the consequences of things, the Torah mentions that God asked the advice of the angels who accompanied Him on his way to Abraham and Lot. ***"And the Lord said, Am I to keep back from Abraham the knowledge of what I do?"*** (Meaning to Lot's people) Then He said, ***"I will go down now, and see if their acts are as bad as they seem from the outcry which has come to me; and if they are not, I will see."*** (What to do with them) (Genesis 18:17 - 21)

The Torah also attributes remorse and regret to Allah (S.W). Remorse, regret, or repentance is a branch of ignorance. ***" I regret that I have made Saul king, for he has turned back from following me and has not performed my commandments."*** (1Samuel 15:10)

When the Children of Israel worshiped the calf, God – according to the Torah - was angry. ***"And the Lord said to Moses, I have been watching this people, and I see that they are a stiff-necked people. Now do not get in my way, for my wrath is burning against them; I will send destruction on them."***

Moses answered Him and said, ***"Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swore by your own self, and said unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And Jehovah repented of the evil which he said he would do unto his people".*** (Exodus 32: 9 - 14)

Similarly, the Book of Judges says, ***"And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning."*** (Judges 2:18)

God also regret after killing a large number of the Israelis. The Book of Samuel says, ***"So Jehovah sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the hand of the angel was stretched out in the direction of Jerusalem, for its destruction, the Lord had regret for the evil, and said to the angel who was sending destruction on the people, It is enough; do no more."*** (2Samuel 24:15-16)

The Torah has attributed remorse and sorrow to Allah (S.W.) at the time of Noah when he saw humans' evil deeds. ***"And the Lord saw that the sin of man was great on the earth, and that all the thoughts of his heart were evil. And the Lord had sorrow because he had made man on the earth, and grief was in his heart… for I have***

***sorrow for having made them."*** (Genesis 6: 5 - 7) (See Jeremiah 26:19, 42/11, Amos 7: 6, and Genesis 18: 20)

## Does God Command Such Things?

The Torah mentions that Allah (S.W.) had commanded strange commandments, from which Allah (S.W.) is highly far.

It mentions that Allah (S.W.) had ordered His prophet Hosea to take Gomer the adulterous as a wife to give birth to sons from others to him. ***"When the Lord spake at the first by Hosea, the Lord said unto Hosea, Go, take unto thee a wife of whoredom and children of whoredom; for the land doth commit great whoredom, departing from the Lord."*** (Hosea 1: 2)

In another verse, ***"And the Lord said unto me, Go again, love a woman beloved of her friend, and an adulteress, even as the Lord loveth the children of Israel, though they turn unto other gods, and love cakes of raisins".*** (Hosea 3:1)

Commenting on this verse, Christian scholars said, *"The boldness of Prophet Hosea is surprising. He embodies from his own life a symbolic embodiment of the relationship between God and the traitor people... Hosea's marriage was and still the most controversial matter of the interpretation of the book... It is unlikely that we are facing just a metaphor... Hosea's marriage is not fiction, but a symbol, so it is nearly impossible and not useful to find the historical event in it. It is a prophetic work, like the work done by the prophets* (See Isaiah 20: 1-6, and the Acts of the Apostles 21: 10-14), *which they interpreted them themselves."*

Does God order such a thing to portray to the children of Israel their situation with Him? Does God order us to do immorality to teach us a lesson of honesty and morality? This command suites and should be attributed to the devil and not to God Almighty.

Similar to this story, the Torah says that Allah (S.W.) ordered His Prophet Isaiah to strip naked and barefooted for three years; and why? To show the children of Israel the disgrace, the humiliation, and nudity that will happen to them by the hands of the king of Assyria. ***"At that time the Lord spake by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put thy shoe from off thy foot. And he did so, walking naked and barefoot. And Jehovah said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and a wonder concerning Egypt and concerning Cush. so shall the king of Assyria lead away the captives of Egypt, and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt."*** (Isaiah 20: 2 - 4)

Commenting on this paragraph, The Applied Interpretation of the Holy Bible said, *"God commanded Isaiah to walk around naked for three years and it was a humiliating test. God used Isaiah to indicate what will happen to Egypt and Cush of humiliation at the hands of Assyria, but the message was, in fact, to Judas"*. [1]

Thus, that the Israelis see their prophet naked for three years is a big lesson! Is there no other way to explain better than this naked method, and is this sensible? Does God order his prophet to be naked for three years?

The Book of Ezekiel mentions that Allah (S.W.) commanded His prophet Ezekiel many commandments. One of them is that Allah (S.W.) commanded the Children of Israel to eat barley cakes that is baked with human waste. When it became difficult for Ezekiel, Allah (S.W.) allowed him to bake the cake with the cow dung instead of the human waste.

Here is the full statement. ***"And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. And the Lord said, Even thus shall the children of Israel eat their bread unclean, among the nations whither I will drive them.***

[1] - The Applied Interpretation of the Holy Bible, few theologians, pp 1406

***Then said I, Ah Lord! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. Then he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread thereon."*** (Ezekiel 4: 12 - 15)

The Christians' holy verses continue with these dirty verses by telling us how Allah (S.W.) – Far be from it – throws dung on the faces of the disobedient Children of Israel. ***"If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, then will I send the curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will rebuke your seed, and will spread dung upon your faces, even the dung of your feasts; and ye shall be taken away with it. And ye shall know that I have sent this commandment unto you."*** (Malachi 2: 2-4) This is unacceptable even if it a metaphor or a symbol.

The Torah mentions that Allah (S.W.) ordered the children of Israel to steal their Egyptian friends, and that He had participated in this fraud when He made the Egyptians agree to give the Israelis the gold, the jewels, and the clothes.

It says, ***"And the Lord said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. And the Lord gave the people favor in the sight of the Egyptians… And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians."*** (Exodus 11:1 - 12: 36)

It also mentions that Allah (S.W.) ordered people to lie, and that He was looking for someone to guide him to entice Ahab. ***"And the Lord said, Who shall entice Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner; and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will entice him. And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so."*** (1Kings 22: 20-22)

The Book of Numbers speaks of a strange law in which a man can discover his wife's betrayal or her innocence. That is drinking the curse bitter water that mixed with the dust of the house. If her stomach swell and her thigh fall, then she is guilty, but if she survives this strange water, she is innocent.

Let us see this strange test. The book of Numbers says, ***"Then shall the man bring his wife unto the priest, and shall bring her oblation for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is a meal-offering of jealousy, a meal-offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before Jehovah. And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water. And the priest shall set the woman before Jehovah, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy: and the priest shall have in his hand the water of bitterness that causeth the curse. And the priest shall cause her to swear, and shall say unto the woman, If no man have lain with thee, and if thou have not gone aside to uncleanness, being under thy husband, be thou free from this water of bitterness that causeth the curse. But if thou have gone aside, being under thy husband, and if thou be***

***defiled, and some man have lain with thee besides thy husband. then the priest shall cause the woman to swear with the oath of cursing, and the priest shall say unto the woman, Jehovah make thee a curse and an oath among thy people, when Jehovah doth make thy thigh to fall away, and thy body to swell. and this water that causeth the curse shall go into thy bowels, and make thy body to swell, and thy thigh to fall away. And the woman shall say, Amen, Amen.***

***And the priest shall write these curses in a book, and he shall blot them out into the water of bitterness. and he shall make the woman drink the water of bitterness that causeth the curse; and the water that causeth the curse shall enter into her and become bitter. And the priest shall take the meal-offering of jealousy out of the woman's hand, and shall wave the meal-offering before Jehovah, and bring it unto the altar. and the priest shall take a handful of the meal-offering, as the memorial thereof, and burn it upon the altar, and afterward shall make the woman drink the water. And when he hath made her drink the water, then it shall come to pass, if she be defiled, and have committed a trespass against her husband, that the water that causeth the curse shall enter into her and become bitter, and her body shall swell, and her thigh shall fall away: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. his is the law of jealousy, when a wife, being under her husband, goeth aside, and is defiled."*** (Numbers 5:15 -29)

Does the All-Knowing Great God order such a thing? Is this method fair or adequate to prove the purity or manipulation of women? What if the woman gets sick and her stomach was swollen because of this strange water and not because of the curses, do you consider her sinful and guilty, take her out for burning, flogging, or stoning?

Among the strange legislation in the Old Testament, is to disdain the menstruating women, consider them unclean

and impure, and make any one touch them unclean. ***"When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening.***
***And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits shall be unclean. And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening.***

***Whether it is the bed or anything on which she sits, when he touches it he shall be unclean until the evening. And if any man lies with her and her menstrual impurity comes upon him, he shall be unclean seven days, and every bed on which he lies shall be unclean. "If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness.***

***As in the days of her impurity, she shall be unclean. Every bed on which she lies, all the days of her discharge, shall be to her as the bed of her impurity. And everything on which she sits shall be unclean, as in the uncleanness of her menstrual impurity. And whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water and be unclean until the evening."*** (Leviticus 15: 19 -27) One wonders why all this, and what did a woman do during her period do to deserve such a menial status?

Another Strange Thing in the Old Testament is the law of stoning the killer bull and even stoning its owner if he knows that his bull has been accustomed to gore. The Book of Exodus says, ***"When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable. But***

***if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death."*** (Exodus 21: 28 - 29) What is the guilt of the bull's owner to be punished – no doubt, he has fallen short - but he does not deserve to die anyway.

Leviticus speaks of leprosy and how to clean it; then it moves on to talk about leprosy, which affects the clothes and the walls, detailing the method of disposing it with the assistance of the priest, fearing that the leprosy would spread to other clothes and walls.

It says, ***"Then he who owns the house shall come and tell the priest, 'There seems to me to be some case of disease in my house.' Then the priest shall command that they empty the house before the priest goes to examine the disease, lest all that is in the house be declared unclean. And afterward the priest shall go in to see the house. And he shall examine the disease.***

***And if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface, then the priest shall go out of the house to the door of the house and shut up the house seven days. And the priest shall come again on the seventh day, and look. If the disease has spread in the walls of the house, then the priest shall command that they take out the stones in which is the disease and throw them into an unclean place outside the city.***

***And he shall have the inside of the house scraped all around, and the plaster that they scrape off they shall pour out in an unclean place outside the city. Then they shall take other stones and put them in the place of those stones, and he shall take other plaster and plaster the house.***

***"If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, then the priest shall go and look. And if the disease has spread in the house, it is a persistent leprous disease in the house; it is unclean.***

***And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place. Moreover, whoever enters the house while it is shut up shall be unclean until the evening, and whoever sleeps in the house shall wash his clothes, and whoever eats in the house shall wash his clothes."*** (Leviticus 14: 35 - 47)
I wonder and ask how to apply such legislation if the contagious leprosy hit a skyscraper; will it be demolished and the people should carry its iron and stones out of the city!

The same nonsense repeated again when talking about the clothes leprosy. The Book of Leviticus says, ***"When there is a case of leprous disease in a garment; whether a woolen or a linen garment, in warp or woof of linen or wool, or in a skin or in anything made of skin. If the disease is greenish or reddish in the garment, or in the skin or in the warp or the woof or in any article made of skin, it is a case of leprous disease, and it shall be shown to the priest.***

***And the priest shall examine the disease and shut up that which has the disease for seven days. Then he shall examine the disease on the seventh day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean."*** (Leviticus 13: 47-51). Where in the world do we hear about such diseases and such methods for treating the walls and clothes?

Deuteronomy orders the brother to marry his brother's widow in some social conditions. If he refuses, then he

deserves the penalty that the book mentions, namely, that she should strip his shoes, and spit in his face.

It says, ***"And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.'***

***Then the elders of his city shall call him and speak to him, and if he persists, saying, 'I do not wish to take her,' then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, 'So shall it be done to the man who does not build up his brother's house.' And the name of his house shall be called in Israel, 'The house of him who had his sandal pulled off."*** (Deuteronomy 25: 7 - 10)

This legislation includes the enforcement of marriage, but families are not based on something like this. We wonder how such marriage would be if the widow of the brother is older than her new husband by forty years!

In addition, the punishment of stripping the shoes, and spitting in the face are somewhat absurd. It shows the weakness of human beings and their naivety of thinking.

The Torah also mentions that Allah (S.W.) ordered to kill women, children, and the innocent people. He ordered the children of Israel to kill the people of Palestine. ***"But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes."*** (Deuteronomy 20/16)

He killed the innocent children of Israel when He was angry with David. The Angel – by His order - killed seventy thousand men without sin or guilt. Then David said, ***"Behold, I have sinned, and I have done wickedly. But these sheep, what have they done? Please let your***

***hand be against me and against my father's house."*** (2Samuel 24:17)

The Torah also mentions that Allah (S.W.) ordered His Prophet Joshua to kill all the people of the city of Ai, which he did according to this terrible order. He burned the city and killed its people. ***"Then you shall rise up from the ambush and seize the city, for the LORD your God will give it into your hand. And as soon as you have taken the city, you shall set the city on fire. You shall do according to the word of the LORD. See, I have commanded you.***

***So Joshua sent them out. And they went to the place of ambush and lay between Bethel and Ai, to the west of Ai, but Joshua spent that night among the people. Joshua arose early in the morning and mustered the people and went up, he and the elders of Israel, before the people to Ai. And all the fighting men who were with him went up and drew near before the city and encamped on the north side of Ai, with a ravine between them and Ai.***

***He took about 5,000 men and set them in ambush between Bethel and Ai, to the west of the city. So they stationed the forces, the main encampment that was north of the city and its rear guard west of the city. But Joshua spent that night in the valley. And as soon as the king of Ai saw this, he and all his people, the men of the city, hurried and went out early to the appointed place toward the Arabah to meet Israel in battle. But he did not know that there was an ambush against him behind the city.***

***And Joshua and all Israel pretended to be beaten before them and fled in the direction of the wilderness. So all the people who were in the city were called together to pursue them, and as they pursued Joshua they were drawn away from the city. Not a man was left in Ai or Bethel who did not go out after Israel. They left the city open and pursued Israel.***

***Then the LORD said to Joshua, "Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand." And Joshua stretched out the javelin that was in his hand toward the city. And the men in the ambush rose quickly out of their place, and as soon as he had stretched out his hand, they ran and entered the city and captured it.***

***And they hurried to set the city on fire. So when the men of Ai looked back, behold, the smoke of the city went up to heaven, and they had no power to flee this way or that, for the people who fled to the wilderness turned back against the pursuers. And when Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city went up, then they turned back and struck down the men of Ai.***

***And the others came out from the city against them, so they were in the midst of Israel, some on this side, and some on that side. And Israel struck them down, until there was left none that survived or escaped. But the king of Ai they took alive, and brought him near to Joshua.***

***When Israel had finished killing all the inhabitants of Ai in the open wilderness where they pursued them, and all of them to the very last had fallen by the edge of the sword, all Israel returned to Ai and struck it down with the edge of the sword. And all who fell that day, both men and women, were 12,000, all the people of Ai. But Joshua did not draw back his hand with which he stretched out the javelin until he had devoted all the inhabitants of Ai to destruction. Only the livestock and the spoil of that city Israel took as their plunder, according to the word of the LORD that he commanded Joshua. So Joshua burned Ai and made it forever a heap of ruins, as it is to this day."*** (Joshua 8: 7-28)

The Torah claims that Allah (S.W.) ordered Prophet Samuel to kill and crush every one of the people of the city, babies,

children, women, and even animals. It says, ***"Thus says the LORD of hosts, now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey."*** (1Samuel 15: 2-3)

However, Saul did not adhere strictly to the Lord's command. ***"And he took Agag the king of the Amalekites alive and devoted to destruction all the people with the edge of the sword. But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fattened calves and the lambs, and all that was good, and would not utterly destroy them. All that was despised and worthless they devoted to destruction".*** (1Samuel 15: 8 - 9)

They have killed humans and the worthless animals, and spared the best animals. Then, as a result, the wrath of Allah (S.W.) was upon Saul, ***" The word of the LORD came to Samuel, I regret that I have made Saul king, for he has turned back from following me and has not performed my commandments".*** (1Samuel 15:10-11)

The spirit of the prophet Samuel interpreted this when the sorcerer brought it. His soul said, ***"Because you did not obey the voice of the LORD and did not carry out his fierce wrath against Amalek, therefore the LORD has done this thing to you this day".*** (1Samuel 28:18) Allah (S.W.) was angry with him because he did not complete this massacre to the end. Does Allah (S.W.) commands such thing?!

The Torah repeats this commandment of killing children and falsely attributes it to Allah (S.W.). However, this time with an emphasis on killing embryos in the wombs of their mothers, in order that none of those who did not see the world yet survive.***" Samaria shall bear her guilt, because she has rebelled against her God; they shall fall by the sword; their little ones shall be dashed in pieces, and their pregnant women ripped open."***

(Hosea 13:16) They had been punished for the sins of their parents, does Allah (S.W.) commands such injustice?!

Children, as we have seen, have eligible share of death and destruction; a share that has been mentioned continuously by the Torah. It gives blessings to those who kill the children of Babylon. ***"O daughter of Babylon, doomed to be destroyed, blessed shall he be who repays you with what you have done to us. Blessed shall he be who takes your little ones and dashes them against the rock."*** (Psalm 137: 8-9)

On that day, the day of the Lord, which would befall on Babylon, ***"Whoever is found will be thrust through, and whoever is caught will fall by the sword. Their infants will be dashed in pieces before their eyes; their houses will be plundered and their wives ravished. Behold, I am stirring up the Medes against them, who have no regard for silver and do not delight in gold. Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children. And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them. It will never be inhabited or lived in for all generations".*** (Isaiah 13:15-20)

To read more massacres attributed to the Lord in the Old Testament, (See Ezekiel 9: 6-7), (Numbers 31: 14 - 18), and (Jeremiah 51: 20-23). Moreover, you can read the biography of Hitler and the Nazis, and the insane crimes they have made to humanity in the book of massacres that attributed to Prophet Joshua.

The Torah continues to mention the ruining of the earth, and attributes it to Allah (S.W.). ***"And you shall attack every fortified city and every choice city, and shall fell every good tree and stop up all springs of water and ruin every good piece of land with stones." The next morning, about the time of offering the sacrifice, behold, water came from the direction of Edom, till the country was filled with water. When all the***

***Moabites heard that the kings had come up to fight against them, all who were able to put on armor, from the youngest to the oldest, were called out and were drawn up at the border.***

***And when they rose early in the morning and the sun shone on the water, the Moabites saw the water opposite them as red as blood. And they said, "This is blood; the kings have surely fought together and struck one another down. Now then, Moab, to the spoil!" But when they came to the camp of Israel, the Israelites rose and struck the Moabites, till they fled before them.***

***And they went forward, striking the Moabites as they went. And they overthrew the cities, and on every good piece of land every man threw a stone until it was covered. They stopped every spring of water and felled all the good trees, till only its stones were left in Kir-hareseth, and the slingers surrounded and attacked it"*** (2Kings 3:19-25).

Among the injustice, that the Torah attributes to Allah (S.W.) is the deprivation of the people with disabilities from having the honor of entering the assembly of the Lord. ***"No one whose testicles are crushed or whose male organ is cut off shall enter the assembly of the LORD."*** (Deuteronomy 23:1)

This deprivation includes people with other disabilities, do not accept their sacrifices, and they cannot even get close to the altar of worship. ***"Speak to Aaron, saying, none of your offspring throughout their generations who has a blemish may approach to offer the bread of his God. For no one who has a blemish shall draw near, a man blind or lame, or one who has a mutilated face or a limb too long, or a man who has an injured foot or an injured hand, or a hunchback or a dwarf or a man with a defect in his sight or an itching disease or scabs or crushed testicles.***

***No man of the offspring of Aaron the priest who has a blemish shall come near to offer the LORD's food offerings; since he has a blemish, he shall not come near to offer the bread of his God. He may eat the bread of his God, both of the most holy and of the holy things, but he shall not go through the veil or approach the altar, because he has a blemish, that he may not profane my sanctuaries, for I am the LORD who sanctifies them."*** (Leviticus 21: 17-23)

It continues the expulsion of the innocents from the Assembly of God including the illegitimate son, and the sons Ammonite or Moabite until the tenth Generation. This, according to the Torah, is the penalty for them because their ancestors did not greet the Children of Israel. ***"No one whose testicles are crushed or whose male organ is cut off shall enter the assembly of the LORD. "No one born of a forbidden union may enter the assembly of the LORD. Even to the tenth generation, none of his descendants may enter the assembly of the LORD.***

***"No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation, none of them may enter the assembly of the LORD forever, because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you."*** (Deuteronomy 23:1-4)

One of the Old Testament's strange laws is to break the neck of the firstborn donkey that its owner did not redeem. The donkey is punished for its owner's failure to redeem it. The Book of Exodus says, ***"All that open the womb are mine, all your male livestock, the firstborn of cow and sheep. The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty-handed".*** (Exodus 34:19-20) Does the Lord order such injustice and cruelty?

What I have mentioned are some of the Torah's rules, which the Torah itself describes as corrupted. In the Book of Ezekiel we read, ***"Moreover, I gave them statutes that were not good and rules by which they could not have life".*** (Ezekiel 20: 25)

The New Testament also describes the Torah as aging, weak, and useless. The unknown author of Hebrews said, ***"For on the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God."*** (Hebrews 7: 18 -19), and he meant the Torah and its laws that concern the Levite.

In order to justify the abolition of the Torah's laws, he said, "***For if that first covenant had been faultless, there would have been no occasion to look for a second"*** (Hebrews 8: 7), and its weakness is its aging. ***"And what is becoming obsolete and growing old is ready to vanish away".*** (Hebrews 8: 13)

## Repugnant likening to Allah (S.W.) in the Old Testament

The Old Testament mentions that Allah (S.W.) compares himself to strange repugnant imageries. It mentions that He figures Himself as an animal sometimes and as a drunk some other times. Even the sane and wise humans would not accept to express and compare themselves in such ways. You, for example, will not accept to describe you as a donkey for your patience and tolerance as the donkey also has both; or as a cat for your nurturance on your children, or as dog for your loyalty.

Nevertheless, much of that the Torah attributes to Allah (S.W). It says, ***"So I am to them like a lion; like a leopard I will lurk beside the way. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart; and there will I devour them***

***like a lioness; the wild beast shall tear them."*** (Hosea 13: 7 - 8)

***"Therefore will I be unto Ephraim as a moth, and to the house of Judah as a caterpillar"*** (Hosea 5:12)

The Book of Micah attributes the wailing of ostriches and the female foxes to the Lord after what happened to the children of Israel. It says, ***"The word of the Lord which came to Micah… For this I will be full of sorrow and give cries of grief; I will go uncovered and unclothed: I will give cries of grief like the jackals and will be in sorrow like the ostriches."*** (Micah 1: 1-8)

In another verse, the Torah mentions His sadness and sorrows for His people and their virgin daughter, Jerusalem. He says to Prophet Jeremiah, ***"And you are to say this word to them, Let my eyes be streaming with water night and day, and let it not be stopped; for the virgin daughter of my people is wounded with a great wound, with a very bitter blow."*** (Jeremiah 14: 17)

He was grief-stricken to the extent that He calls the doom and destruction upon Himself. ***"For the Lord has said… Woe is me because of my hurt! my wound is grievous"*** (Jeremiah 10: 18 - 19)

In another repugnant picture, the Torah describes Allah's (S.W.) wrath on the enemies of Israel among the Moabite and the people of Edom, in a way that people with dignity would not accept. It says, ***"From his sanctuary God has said… Ephraim is my helmet and Judah my royal scepter. But I will use Moab as my washbowl, and I will throw my sandals on Edom."*** (Psalms 60: 6-8) Signifying His indignation, He made the Moabite – as a metaphor and analogy - a place to clean His dirt, and expressed His outrage at the people of Edom by throwing His shoe on them!

The Torah continues with its nonsense by describing Allah (S.W.) the Almighty as a woman sometimes, and as a husband sometimes. It says, ***"For your Maker is your***

***husband; the Lord of armies is his name.. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God."*** (Isaiah 54: 5-6)

In another verse, it says, ***"and for your evil-doing was your mother put away"*** (Isaiah 50: 1), ***"and as the bridegroom rejoices over the bride, so shall your God rejoice over you".*** (Isaiah 62: 5)

Another bad description of Allah (S.W.) the Great in the Torah, is describing Him as a drunken soldier. ***"Finally the Lord woke up, and he shouted like a drunken soldier, and he smote his adversaries backward: He put them to a perpetual reproach."*** (Psalm 78: 65)

According to the Book of Isaiah, Allah (S.W.) would shave His head, the hair of His legs, and His beard with a razor. It says, ***"In that day will the Lord shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard."*** (Isaiah 7: 20)

These repugnant and silly descriptions and expressions cannot be from Allah (S.W.) the Almighty, or to be described with, is there not a better way to express the God's anger or love!!

How these analogies are attributed to Allah (S.W.) when He is denying likening Him to others? ***"To whom then will ye liken God? or what likeness will ye compare unto him…. To whom then will ye liken me, that I should be equal to him? saith the Holy One?"*** (Isaiah 40:18 -25)

## The Prophets in the Old Testament

Allah (S.W.) had chosen His prophets among the rest of humans, and had given them the blessing by making them the carriers of His religion to the people. They were the first to believe, and they were role models to humanity. ***"Those were the (prophets) who received Allah's guidance: Copy the guidance they received"*** (Holy Quran, Surah 6. Al An'am – 85)

This requires - by reason - that those whom Allah (S.W.) had chosen to guide humanity, to be the best people. How could it not be when the Torah speaks of the infallibility of priests, and their innocence of sin, because they are the holders of Law and who preach it to the people? Those priests are – with no doubt – lesser than the prophets' rank.

Regarding Levi and his tribe, Malachi said, ***"My covenant was with him of life and peace; and I gave them to him that he might fear; and he feared me, and stood***

***in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and turned many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts."*** (Malachi 2: 5-7)

The Torah, in some verses, commends some of these prophets. It says about David, ***"I will be his father, and he shall be my son"*** (2Samuel 7: 14), and about Noah, ***"Noah was a righteous man, and perfect in his generations: Noah walked with God."*** (Genesis 6: 9)

Regarding Abraham, the Torah says that Allah (S.W.) told him in a vision, ***"Fear not, Abram: I am thy shield, and thy exceeding great reward."*** (Genesis 15:1), and regarding Isaac, ***"And the Lord blessed him".*** (Genesis 26:12)

However, all these nice comments are lost in an ocean of vices that the Torah falsely attributes to the prophets.

## Noah, peace be upon him

The Torah mentions that Prophet Noah (PBUH) was drunk and naked in his tent. Then Ham, his young son, saw him and told his brothers what he had seen. The two brothers came walking backwards and covered their drunken father's body. When he woke up, and knew what his little son Ham did, he said, ***"I now put a curse on Canaan!*** (The son of Ham) ***He will be the lowest slave of his brothers... May Canaan be his slave".***

Here is the entire story. ***"Noah farmed the land and was the first to plant a vineyard. One day he got drunk and was lying naked in his tent. Ham entered the tent and saw him naked, then went back outside and told his***

***brothers. Shem and Japheth put a robe over their shoulders and walked backwards into the tent.***

***Without looking at their father, they placed it over his body. When Noah woke up and learned what his youngest son had done, he said, "I now put a curse on Canaan!*** (The son of Ham and the father of the Palestinians, who has nothing to do with that event, and who was not born yet) ***He will be the lowest slave of his brothers I ask the LORD my God to bless Shem and make Canaan his slave. I pray that the LORD will give Japheth more and more land and let him take over the territory of Shem. May Canaan be his slave."*** (Genesis 9: 20 - 27)

Rather than guiding his young son to an appropriate behavior when the father gets drunk, he cursed Canaan the son of Ham, who perhaps was not created yet. What was the fault of this Canaan, of course, he had no fault, except that he will be the grand father of the people of Palestine, the enemies of the Jews!

What was the guilt of his father, who did not deserve all this; what about the father (Noah) who drank the wine; what punishment he deserved, and why the Lord did not punish him?

## Abraham, peace be upon him

Regarding Abraham, Allah's (S.W.) beloved, the Torah mentions that he made a mistake towards Allah (S.W.) when He (Allah S.W.) wanted to destroy Lot's people. It mentions that he addressed and even advised Allah (S.W.) in a bad manner; a manner that a sane person does not accept from his friend or his son let alone his poor slave. ***"And Abraham came near, and said, Will you let destruction come on the upright with the sinners? If by chance there are***

***fifty upright men in the town, will you give the place to destruction and not have mercy on it because of the fifty upright men? Let such a thing be far from you, to put the upright to death with the sinner: will not the judge of all the earth do right."*** (Genesis 18: 23 - 25)

**Lot, peace be upon him**

Regarding Lot (PBUH), the prophet who fought against homosexuality, the Torah mentions that when Allah (S.W.) wanted to destroy his people, he sought refuge to a cave with his two daughters. The two daughters, then, made their father drink wine, and had sexual intercourses with him without his awareness.

Moab and Ben-ammi, from whom the Moabites and Ammonite, the enemies of Israel, descended were the result of those two sins. ***"Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father."***

***So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose. The next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father." So they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. Thus both the daughters of Lot became pregnant by their father. The firstborn bore a son and called his name Moab. He is the father of the Moabites to this day "*** (Genesis 19: 30 - 37).

Justifying this evil sin, the book said that the big sister said, ***"Our father is old, and there is not a man on earth to come in to us after the manner of all the earth … That we may preserve offspring from our father"*** (Genesis 19: 31 - 32). The verse shows that the earth was free of men, or that Lot and his daughters would stay in the cave forever; thus, there was no way to preserve offspring except incest!

## Jacob, peace be upon him

The Torah continues with these bad attributes to reach Jacob (PBUH), the father of the Children of Israel. His paternity to them did not prevent the Torah's writers of attributing bad deeds to him. The Torah mentions that he had stolen the blessing of his elder brother Esau, when he deceived his father Isaac, made him drink wine, and made him think that he is Esau. Isaac was not able to distinguish between the feeling of his elder son and the goat's skin, which Jacob put on his hand. (See: Genesis 27: 16 - 25)

He blessed Jacob thinking he was Esau, and said to him, ***"See, the smell of my son is as the smell of a field that the LORD has blessed! May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you."*** (Genesis 27: 27 - 29)

Then after a while, Esau came to his father, and the father discovered the trick, but it was too late. Thus, the blessing was stolen; this is a lie to Allah (S.W.) the giver of the blessing, not to Isaac. Muslims wonder why Isaac did not redeem his blessing, and what kind of blessing that produce wine and slavery of the people?

This blessing did not seem to have a great impact on Jacob's live; he was punished for tricking his father. His uncle Laban tricked him and made him marry his eldest daughter, Leah. He (Jacob) slept with Leah, who was not the one whom he wanted to marry (Rachel); that was committing adultery, but not intentionally. (See: Genesis 29: 24)

Jacob returned this trick to his uncle when he tricked him with his sheep. (See: Genesis 30: 37-42)

Then, when Jacob aged, Shechem assaulted his daughter and raped her. (See: Genesis 34: 2)

Then, one of his sons (Judah) committed adultery with Tamar, his daughter-in-law, and she conceived two of his sons. (See: Genesis 38:18)

His eldest son Reuben went and slept with Bilhah, Jacob's concubine and Jacob did not do anything. (See: Genesis 35: 21 - 22) Where, then, is the impact of the stolen blessing in all this?

**Moses and Aaron, peace be upon them**

The Torah also harms Moses (PBUH), the greatest prophet of Israel. It mentions abusing words that Moses would not mention. ***"Moses said to the LORD, "Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give them birth, that you should say to me, 'Carry them in your bosom, as a nurse carries a nursing child,' to the land that you swore to give their fathers?***

***Where am I to get meat to give to all this people? For they weep before me and say, 'Give us meat, that we may eat.' I am not able to carry all this people alone; the burden is too heavy for me. If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness."*** (Numbers 11: 11 -

15) Does a servant – let alone a prophet – speak with his lord in such manner?

The Torah mentions that Moses during his war with the Midianites – with whom he stayed for years - ordered to kill all the males. When the army did not implement his command, ***"Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war. Moses said to them, "Have you let all the women live? Behold, these, on Balaam's advice, caused the people of Israel to act treacherously against the LORD in the incident of Peor, and so the plague came among the congregation of the LORD.***

***Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. But all the young girls who have not known man by lying with him keep alive for yourselves."*** (Numbers 31:14 -18) The book Did not tell us about the way to distinguish between the virgins and the others, would a prophet order such thing?!

Regarding Aaron, the holy, as in the Book of Psalms ***"Aaron the saint of the Lord"*** (Psalm 106/16), the Book of Exodus accuses him of making the calf for the children of Israel to worship. It says, ***"So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the rings of gold that were in their ears and brought them to Aaron. And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt."*** (Exodus 32/2-4) Is this something the Lord's saint would do?

The distorted Torah also mentions that Allah (S.W.) prevented Moses and Aaron from entering the holy land for their betrayal and lack of faith. It says, ***"And the LORD said to Moses and Aaron, "Because you did not believe***

***in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them."*** (Numbers 20:12) ***"Because you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel."*** (Deuteronomy 32: 51)

The Book of Exodus mentions a strange story. It mentions that Allah (S.W.) wanted to kill Moses while he was in the Sinai desert, when he was heading to preach Pharaoh as the Lord commanded him. What saved him from death was his wife's intelligence, when she realized that the reason for the Lord's anger was that Moses did not circumcise his son. Then, she circumcised him quickly, and put his foreskin near his feet; thus, saved Moses.

It says, ***"At a lodging place on the way the LORD met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin, and cast it at his feet and said, "Surely you are a bridegroom of blood to me!" So he let him alone. It was then that she said, "A bridegroom of blood," because of the circumcision".*** (Exodus 4: 24-26) The book did not indicate the reason for this claimed divine outrage; it simply explains this strange way to appease the Lord.

However, we may discover the secret when we read the Jesuit Fathers' comments on this story, which reveals to us that Zipporah had deceived to the Lord, and she succeeded. They said, *"It is an unclear story because it is too short and the absence of any context... We may guess and say that the Moses' foreskin brought the wrath of God and that that anger was gone when Zipporah circumcised her son, and pretended that she circumcised Moses, and she touched his genitalia".* Allah (S.W.) is high and above that.

## Joshua, son of Nun, peace be upon him

Joshua's (Moses' trustee) name is associated in the Torah with a series of massacres, which include women, children,

men, and animals. The massacre of Jericho, which no one – except Rahab, the adulterous and her fellows – had survived, is an example. ***"The people went up into the city, every man straight before him, and they captured the city. Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword… And they burned the city with fire."*** (Joshua 6: 20-24)

The Book of Joshua continues to display a series of massacres that affected innocent women and children, all by the order of Joshua. ***"Joshua captured it on that day and struck it, and its king, with the edge of the sword. He devoted to destruction every person in it; he left none remaining. And he did to the king of Makkedah just as he had done to the king of Jericho. Then Joshua and all Israel with him passed on from Makkedah to Libnah and fought against Libnah. And the LORD gave it also and its king into the hand of Israel. And he struck it with the edge of the sword, and every person in it; he left none remaining in it. And he did to its king as he had done to the king of Jericho. Then Joshua and all Israel with him passed on from Libnah to Lachish and laid siege to it and fought against it.***

***And the LORD gave Lachish into the hand of Israel, and he captured it on the second day and struck it with the edge of the sword, and every person in it, as he had done to Libnah. Then Horam king of Gezer came up to help Lachish. And Joshua struck him and his people, until he left none remaining. Then Joshua and all Israel with him passed on from Lachish to Eglon.***

***And they laid siege to it and fought against it. And they captured it on that day, and struck it with the edge of the sword. And he devoted every person in it to destruction that day, as he had done to Lachish. Then Joshua and all Israel with him went up from Eglon to Hebron. And they fought against it and***

***captured it and struck it with the edge of the sword, and its king and its towns, and every person in it.***

***He left none remaining, as he had done to Eglon, and devoted it to destruction and every person in it. Then Joshua and all Israel with him turned back to Debir and fought against it and he captured it with its king and all its towns.***

***And they struck them with the edge of the sword and devoted to destruction every person in it; he left none remaining. Just as he had done to Hebron and to Libnah and its king, so he did to Debir and to its king. So Joshua struck the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings. He left none remaining, but devoted to destruction all that breathed, just as the LORD God of Israel commanded."*** (Joshua 10: 28- 40)
This long series of massacres, which remind us of the massacres of Jews today, show us how the book relates these massacres to the Lord's command. At the end, it says, ***"Just as the LORD God of Israel commanded."*** (Joshua 10: 40)

## David, peace be upon him

David (PBUH), whom the Holy Quran describes as full of patience, constancy, and always turned to Allah (S.W.), the Torah attributes to him bad deeds that it does not attribute to the other prophets. It mentions that when he wanted to marry the daughter of Saul, the first king of Israel, he gave him a strange dowry. ***"David arose and went, along with his men, and killed two hundred of the Philistines. And David brought their foreskins, which were given in full number to the king, that he might become the king's son-in-law."*** (1Samuel 18: 27) What was the fault of those poor people who died of non-guilt or sin?

The Book of Samuel mentions that prophet David was dancing and revealing his genitalia, while he was happy because of the recovering of the Ark of Covenant from the

hands of the Palestinians. His wife, Michal, was upset and despised him. ***"And David danced before the LORD with all his might... And Michal the daughter of Saul came out to meet David, and said, how glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself."*** (2Samuel 6:14 - 20)

Then the Torah mentions the story of David with Uriah the Hittite and his wife. ***"In the mean time it happened that David arose from his bed after noon, and walked upon the roof of the king's house: And he saw from the roof of his house a woman washing herself, over against him: and the woman was very beautiful. And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite.***

***And David sent messengers, and took her, and she came in to him, and he slept with her: and presently she was purified from her uncleanness: And she returned to her house having conceived. And she sent and told David, and said: I have conceived. And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David. And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on. And David said to Urias: Go into thy house, and wash thy feet.***

***And Urias went out from the king's house, and there went out after him a mess of meat from the king. But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house. And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey?***

***Why didst thou not go down to thy house? And Urias said to David: The ark of God and Israel and Juda dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth: and shall I***

***go into my house, to eat and to drink, and to sleep with my wife? By thy welfare and by the welfare of thy soul I will not do this thing. Then David said to Urias: Tarry here to day, and to morrow I will send thee away. Urias tarried in Jerusalem that day and the next.***

***And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch with the servants of his lord, and went not down into his house. And when the morning was come, David wrote a letter to Joab: and sent it by the hand of Urias, Writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded and die."*** (2Samuel 11: 2 -15)

It happened as he wanted, and Uriah died. Then David took that adulterous as a wife, and she bore him Solomon, whom the Gospels writers gave him the honor by making him one of the ancestors of Christ.

The Torah also mentions insane massacres that David did to the Ammonites. It says, ***"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. And David and all the people returned unto Jerusalem."*** (2Samuel 12: 31) This is a great lie; glory to Allah (S.W.).

Surprisingly, in spite of all these false stories of Prophet David, the Torah gives him glorious attributes and the characteristics of perfection. It says that Allah (S.W.) said, ***"David the son of Jesse is the kind of person who pleases me most! He does everything I want him to do."*** (Acts 13/22), and considers him the Ideal king among the kings of Israel.

In addition, the Torah mentions that Allah (S.W.) did not destroy Solomon's kingdom for the sake of his father

because he kept Allah’s (S.W.) commandments. It says, ***"Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake whom I chose, who kept my commandments and my statutes."*** (1Kings 11: 34)

The Book of Kings confirms David's integrity regarding Allah’s (S.W.) commandments, and blames Solomon that he was not like his father, who followed Allah’s (S.W.) commands exactly. It says, ***"And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father."*** (1Kings 11: 6) The books of the Torah do not consider any of the deeds attributed to David as a sin, with the exception of his story with Uriah’s wife.

According to the Torah, the alleged massacres that he did to the Palestinians, to gather the dowry of his fiancée Michal, and burning and cutting the bones of the Ammonites, were not sins! ***"David did that which was right in the eyes of Jehovah, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."*** (1Kings 15: 5)

## Solomon, peace be upon him

Prophet Solomon, the wise, whom the Holy Quran and the Torah testify of his wisdom (See 2Chronicles 2:12), has a larger share in the series of prophet’s sins in the Torah. The Torah has made him a worshiper of his women’s (who have reached a thousand) idols. He also, according to the Torah, had built temples to worship those idols, and the Lord became angry.

The Torah says, ***"And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.***

***And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father. Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon. And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods.***

***And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Jehovah commanded. Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."*** (1Kings 11: 3-11)

The Torah, at the same time, pays tribute to Solomon, and mentions Allah's (S.W.) promise to his father David, that he will build Allah' (S.W.) house. It describes him as pure, expressed by the son-ship to Allah (S.W.); which indicates righteousness as is it usually used in the Torah.

It says, ***"Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. he shall build a house for my name; and he shall***

***be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever."*** (1Chronicles 22: 9 -10)

According to Torah, Allah (S.W.) called him “Jedidiah" (the Lord’s beloved), because "***the Lord loved him***" (2Samuel12: 24). Did Solomon neglect the orders of the Lord? Have he built temples for the idols to satisfy his wives; or he was the Lord’s beloved, as the Holy Quran mentions. ***“To David We gave Solomon (for a son),- How excellent in Our service! Ever did he turn (to Us)!”*** (Holy Quran, Surah 38. Sad – 30)

We wonder: if these were the deeds of the prophets, then what is the point of sending prophets? If the selected people from among humans were as such, how could we hope to reform humans and cleanse them from the impurity of sin after what we have read?

Did the heavenly revelation issue the perpetuation of this filth? If what the Torah reports is true, what good does it bring to be mentioned in Allah’s (S.W.) revelation? This is a great lie; glory to Allah (S.W.).

To those who seek refinement and spiritual perfection through the lines of the Holy Bible, I say, “if this book is divine, it was unable to refine the prophets, to whom it was revealed; as we have seen. They have killed, committed adultery, got drunk, and built temples for the idols, therefore the book is too weak to give guidance to its other readers!

## Morals and Ethics in the Old Testament

Paul said, ***"Every holy writing which comes from God is of profit for teaching, for training, for guiding, for education in righteousness".*** (2Timothy 3:16) Does the Holy Bible actually rebuke the sin, teach righteousness, guide the behaviour, and valid for correction?

The Bible books are full of verses that mention the vices practiced by the children of Israel and others, and tell about their wine drinking, there adultery, and there idolism.

One may think that these books mention these verses to correct, teach righteousness, and to show the consequences of the criminal acts. Surprisingly, the Holy Bible, which contains dozens of rude and filthy verses that represent even open romance and sex, does not mention any punishment. The stories focus on the elements of crimes, but you hardly find punishments or warnings of these crimes.

I wonder, what is the point of mentioning all this in a book that the Christians and the Jews claim that it was Allah's (S.W.) inspiration? What is the benefit of mentioning ten cases of incest in a holy book? It is surprising that the Torah relates all these ten cases to the prophets and their children. In addition, there are dozens of dirty love stories; what is the benefit of all that?

The Torah mentions several examples, like the story of Judah and Tamar, and the judge Samson and the harlot. (See Judges 16: 1 - 3)
It also mentions Amnon (the son of David) raping his sister Tamar with the advice of Jonadab, whom the Torah describes with a strange character as 'very wise' (See 2Samuel 13: 3 - 22), and many more verses are the same.

However, when we search for a punishment for the criminal, we will not find. Moreover, the Torah does not tell us that the punishment for adultery mentioned in Leviticus (20: 17) had been applied even once.

Here, I will mention, as an example of the missing biblical

punishments, the story of Eli the chief priests and the Judge of the Children of Israel. ***"Now Eli was very old; and he had news from time to time of what his sons were doing to all Israel. and how that they lay with the women that did service at the door of the tent of meeting And he said to them, Why are you doing such things? for from all this people I get accounts of your evil ways. No, my sons, the account which is given me, which the Lord's people are sending about, is not good."*** (1Samuel 2: 22 - 24) Is this all what the Chief Judge of the Children of Israel did with those who committed adultery in the meeting tent!?

There are also many debauchery verses, which we only can find in the books of sex and debauchery. I will offer some of these verses with my apologies to you about what you read.

In the first chapter of the Book of Songs, which is attributed to Solomon, we read, ***"Let him give me the kisses of his mouth: for his love is better than wine. Sweet is the smell of your perfumes; your name is as perfume running out; so the young girls give you their love. Take me to you, and we will go after you: the king has taken me into his house. We will be glad and full of joy in you, we will give more thought to your love than to wine: rightly are they your lovers. Your face is a delight with rings of hair, your neck with chains of jewels. We will make you chains of gold with ornaments of silver. As a bag of myrrh is my well-loved one to me, when he is at rest all night between my breasts."*** (Songs 1: 1 - 13)

In this way, the rest of the verses continue and get even worse. ***"By night on my bed I was looking for him who is the love of my soul: I was looking for him, but I did not see him... when I came face to face with him who is the love of my soul. I took him by the hands, and did not let him go, till I had taken him into my mother's house, and into the room of her who gave me birth...."*** (Songs 3: 1 - 5)

***"But I had already undressed and bathed my feet. Should I dress again and get my feet dirty? My beloved put his hand through the key hole, and my bowels were moved at his touch."*** (Songs 5: 3 - 4)
***"Return, return, O Shulammite,[1] Return, return, that we may look upon thee; Why will ye look upon the Shulammite, as upon the dance of Mahanaim?*** (Songs 6: 13)
***"How beautiful are your feet in sandals, O noble daughter! Your rounded thighs are like jewels, the work of a master hand. Your navel is a rounded bowl that never lacks mixed wine. Your belly is a heap of wheat, encircled with lilies. Your two breasts are like two fawns, twins of a gazelle. Your neck is like an ivory tower.***

***Your eyes are pools…How beautiful and pleasant you are, O loved one, with all your delights! Your stature is like a palm tree, and your breasts are like its clusters… Oh may your breasts be like clusters of the vine, and the scent of your breath like apples, and your mouth like the best wine. It goes down smoothly for my beloved, gliding over lips and teeth.***

***I am my beloved's, and his desire is for me. Come, my beloved, let us go out into the fields and lodge in the villages; let us go out early to the vineyards and see whether the vines have budded, whether the grape blossoms have opened and the pomegranates are in bloom. There I will give you my love…."*** (Songs 7: 1 -13)

***"If you were my brother, I could kiss you whenever we happen to meet, and no one would say I did wrong. I could take you to the home of my mother, who taught me all I know. I would give you delicious wine and fruit juice as well. Put your left hand under my head and embrace me with your right arm."*** (Songs 8: 1 - 3)

In his book "Fake Suspicions", priest Manis Abdel Nour justifies the existence of romance in these verses. He said,

[1] - According to some Bible's commentators, the word 'Shulammite' is the name of King Solomon's wife, others suggests that it is the feminine name of Solomon, and it means 'the kings bride and his life partner'.

*"The book describes the joys of marriage, and there is nothing wrong with sex that is within the marriage"*; as if the Bible is a book that given to those who are about to be engaged and seeking marriage. The priest also forgot about those verses that speak of the wrong relationship outside marriage.

Following priest Abdel Nour's pattern, priest Samuel Yusof justifies the existence of these romance verses in the book. He said, "*These verses give perfection to the holy books, because God cares about every aspect of human life ... Reading the Book of Songs, cleanses our hearts more, and we become aware of the right and the wrong. There is a number of people who fall into that wrong due to the lack of trust between married couples; the book's aim is moral and educational*."[1]

In his book, "The Story of Civilization", Will Durant said, *"Whatever these romance writings are, their presence in the Old Testament is a hidden mystery ... We do not know how the clergymen neglected the sensuality emotions in these songs and allowed them to be in the Holy Bible."*

The introduction of the Jesuit Fathers' copy says, *"Only a few believers read the Songs of Solomon, because it does not suit them much."*

Several books of the Old Testament repeat the same dirty picture. Among them is the symbolic story of the two harlots, which stands for the cities of Samaria and Jerusalem that Allah (S.W.) delivered them to the hands of their lovers and they were killed. This symbolism does not justify the story's filth.

***"The word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother. And they committed whordomes in Egypt, they committed whordomes in their youth: there were their breasts pressed, and there they bruised the teats of their virginities. And the names of them were Aholah the elder, and Aholibah her sister: and they***

[1] Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 245

***were mine, & they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Jerusalem Aholibah.***

***And Aholah played the harlot, when she was mine, and she doted on her lovers, on the Assyrians her neighbors, Which were clothed with blew, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whordomes with them, with all them that were the chosen men of Assyria, and with all on whom she doted, with all their idols she defiled her self. Neither left she her whoredomes brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginities, and powered their whoredome upon her.***
***Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness; they took her sons and her daughters, and slew her with the sword: and she became famous among women, for they had executed judgment upon her. And when her sister Aholibah saw this, she was more corrupt in her inordinate love then she, and in her whoredoms more then her sister in her whoredomes.***

***She doted upon the Assyrians her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way; And that she increased her whoredomes: for when she saw men portrayed upon the wall, the images of the Caldeans portrayed with vermilion, And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Caldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredome, and she was polluted with them, and her mind was alienated from them.***

***So she discovered her whoredomes, and discovered her nakedness; then my mind was alienated from her,***

***like as my mind was alienated from her sister. Yet shee multiplied her whoredomes, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose*** (Their penises) ***is as the flesh of asses, and whose issue*** (Their sperms) ***is like the issue of horses."*** (Ezekiel 23: 1- 20)

This impurity is also in the Book of Proverbs. It says, ***" In the twilight, in the evening, in the black and dark night: And, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house… So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows.***

***Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed.***

***With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life "*** (Proverbs 7: 9 - 23)

The Book of Proverbs also mentions similar to these words, but this time talking about the wife. It says, ***"Let blessing be on your fountain; have joy in the wife of your early years. As a loving hind and a gentle doe, let her breasts ever give you rapture; let your passion at all times be moved by her love."*** (Proverbs 5: 18- 19)

Is this a revelation from Allah (S.W.), or is it from the sick souls that cannot tolerate being away from sex and its speeches?

The holy books also contain some rude insults, as the saying, ***"God has said in his holy place… Moab is my washpot; over Edom will I put out my shoe"***. (Psalm 60: 6-8)

Does the great God consider a nation that He creates as a place to clean Himself from dirt, does He has a need or dirt, and does He need a toilet, even as a metaphor?

Among the insults, that far from Allah (S.W.) and His revelation is what the book says about King Saul. It says that he said to his son Jonathan, ***"Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse*** (David) ***to thine own confusion, and unto the confusion of thy mother's nakedness?"*** (1Samuel 20: 30)

Similar to this, that Isaiah said to the children of Israel, ***"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the harlot."*** (Isaiah 57: 3)

## What are the effects of reading the Bible?

A look at the Western society and a quick study of the figures of immorality in Europe cause panic, and lead to think and search for the source of this scourge.

We believe that the Holy Bible is one of the causes of this scourge, as Christ said, ***"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit"***. (Matthew 7: 16 -17)

The spread of drinking alcohol and adultery, are not surprising at all in a nation that believes that its prophets were adulterers and practicing incest. According to the Holy bible, they did all that and were drinking alcohol and Allah

(S.W.) did not punish them or take off their holiness, but blessed their illegitimate sons and made them the grandparents to His son Christ!!

The spread of drinking alcohol is not a surprise in a nation whom its Holy Bible advises to drink wine, and sees it as a solution to the problems and the burdens of the poor. The Book of Proverbs says, ***"It is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."*** (Proverbs 31: 5 - 7)

It is not surprising that crimes would spread in a society that believes that Allah (S.W.) orders the killing of innocent, women, children, and animals, and without reason.

Bernard Shaw was right when he said, *"The Bible is the most dangerous book on the face of the earth, put it in a locked safe".* [1]

## The Human character of the Old Testament

The Old Testament is a history book that is full of mistakes and contradictions, which even junior writers may not make, not to mention the seniors and the professionals.

### Stories for fun not for benefit

In many of the Bible's paragraphs, the useful information, which are suppose to use the historical events for a religious purpose, is missing. Rather, what you find in them is similar to what you find in the books of fun and cheap entertainment that is far from benefits and lessons.

[1] - Is the Holy Bible God's Word? Ahmad Deedat, pp 54, 70

What are the benefits of some of these stories that the Holy Bible contains? What is the point of the story of Judah committing adultery with his daughter-in-law Tamar after marrying his sons one after another? He – according to the story - had committed adultery with a harlot without knowing that she was his daughter-in-law. When he knew that his daughter-in-law was pregnant, he said, ***"Bring her forth, and let her be burnt"***.

However, when he knew that she became pregnant by him, he said, "***she is more righteous than I".*** (See Gen. 38: 1 - 26) Where is the moral of the story? A woman whom her husbands died one after another and the Lord punished them because they did not have sexual intercourse with her, and then she committed adultery with their father; two sons were the result of this sin, one of them was Perez who had the honor and became one of Christ's ancestors. (See Matthew 1: 2)

The story then goes on without warning or penalty. Is the isolation from the wife in sexual intercourse punishable by death, while no punishment for the crime of incest; adding giving a testimony that she was '***more righteous***'? What kind of righteousness in seducing the father of her husbands?!

In another story, the Torah says, ***"And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands. Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S. And I will offer it up for a burnt offering"***. When he received the victory, to his daughter was the first who congratulated him, so he killed her. ***"Who, did with her according to his vow which he had vowed."*** (Judges 11: 30 - 40) What is the point of the story even if it was true, and why does God keep it in his book and revelation?

The same is Allah's (S.W.) killing of the children who mocked Prophet Elijah. ***"And he went up from thence unto***

***Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them."*** (2Kings 2: 23-24) Is it possible that a prophet would curse young children because they mocked him, and would Allah (S.W.) respond and kills innocent children for misbehaving?

Even if this was true, what is the point of keeping it in a book attributed to Allah (S.W.)? What good or guidance would humanity learn from it; is it to kill our children and curse them if they misbehave with us or with others?

Moreover, the Torah says, ***"And the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil."*** (Numbers 11: 5-8)

However, the author of Exodus contradicted the author of Numbers regarding the taste of that manna; and perhaps, the difference of tastes was because the scribes' tastes differ. It says, ***"And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey."*** (Exodus 16: 31)
One of the stories that without benefits is the story of eating the boiled child whose mother and her neighbor agreed to share eating their sons during the Samaria hunger. ***"And there was a great famine in Samaria… And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to***

***morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son."*** (2Kings 6: 25-29)

We can see this absurdity even in the books of wisdom and poetry, which are supposed to contain wisdom. In the Book of Ecclesiastes we read, ***"For everything there is a season, and a time for every matter under heaven. a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to tear, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace."*** (Ecclesiastes 3: 1-8)

**Historical information of no value**

Nearly 90% of the topics of the Holy Scriptures are historical information, which are pointless and useless. Many of them do not have any benefit even historically. Among those, is what the book of Samuel mentions about the food that Nabal's wife provided to David so he would not kill him and his family. ***"Then Abigail made haste and took two hundred loaves and two skins of wine and five sheep already prepared and five seahs of parched grain and a hundred clusters of raisins and two hundred cakes of figs, and laid them on donkeys."*** (1Samuel 25:18) what does humanity benefit from this information, and the book, - as Paul said - is 'useful for correction and guidance'!

First Chronicles (24 - 27) introduces to us a long list of David's agents. What is the relationship between this and Allah's (S.W.) revelation, and where are the correction and guidance in that?

There are two full chapters in the First Book of Kings describe the structure, length and width, thickness, height, the number of windows and doors, and other details, which the Torah claims that they are specification that the Lord wants for His eternal home (see 1Kings 6:1 - 7: 51).

In another verse the Torah says, "***But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built".*** (1Kings 8: 27)

In First Chronicles, there are sixteen pages about the genealogy of Adam and his grandchildren and Abraham and his descendants. (See 1Chronicles 1: 1 - 9: 44)

In the Book of Ezra, there is a list of the names of the returnees from Babylon according to their families, the numbers of each family, and even the numbers of their donkeys and camels. (See Ezra 2:1 - 67)

There are also other lists of the numbers of armies and the gatekeepers of every tribe, and the number of each army. (See 1Chronicles 23: 1 - 27: 34) In addition, in Exodus Moses ordered making the Ark with detailed specifications in nine pages.

Sometimes the writers make the readers feel that they have a reliable source of that historical information and that they do not simply say them. Talking about king Jehu killing Jezebel, who came asking him for peace, the writer of Kings said that Jehu ***"lifted up his face to the window, and said, who is on my side? who? And there looked out to him two or three eunuchs."*** (2Kings 9: 32) The unknown writer of Kings, who was inspired to write the story, was doubtful about the number of eunuchs who answered the king. He was honest and mentioned his confusion; they were either "***two or three*** ", he wanted to prove to the reader his integrity, honesty, and accuracy. He also demonstrated that he wrote according to his information and sources, not from Allah's (S.W.) inspiration.

## The Scriptures inadequacy regarding religious issues

When we search the five books of the Torah looking for a verse about the Day of Judgment, Paradise, Hellfire, and the Resurrection, we would not find a clear explicit one. The closest indication to the Day of Judgment is in Deuteronomy. ***"Is not this laid up in store with me, Sealed up among my treasures? Vengeance is mine, and recompense, at the time when their foot shall slide."*** (Deuteronomy 32: 34 - 35) This verse - as you can see – is not explicit, and with reading the verses that before and after it, you will see that it speaks about an earthly day, on which Allah (S.W.) will punish them.

We also do not find in the Torah – even though it mentions matters of no importance - a description of how to pray to the Lord, and it rarely mentions His greatest name 'Jehovah'. ***"They shall know that my name is Jehovah."*** (Jeremiah 16: 21), The Holy book mentions Allah (S.W.) using the names God and Lord and neglects his greatest!

Surprisingly, the Torah claims that this name was unknown to the prophets before Moses. ***"And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them."*** (Exodus 6: 3) [1]

### Trite repetition

The Old Testament books have verbatim repetition of certain events. Did Allah (S.W.) or the Holy Spirit forget that he had dictated them before, or it was the writers, who forgot and made mistakes?

[1] - This is not true, for Abraham knew that this name is Allah's (S.W.) name, and he called the place in which he wanted to sacrifice his son 'Jehovah-jireh' (Genesis 22:14) which means , 'The Lord sees'.

An example of the trite and pointless repetition is in chapters 25 - 30 of Exodus, which contain detailed description of the tent of meeting, as the Lord commanded it to be.

The same full description is repeated when Moses called upon Bezalel and Oholiab to start the construction, and this repetition takes five chapters (36 - 40). It would be sufficient if he said, “Bezalel the son of Uri and Oholiab, the son of Ahisamach, did everything that the Lord had ordered Moses”.

The Old Testament writers had practiced plagiarism, as the matching between (2Kings 19: 1 - 12) and (Isaiah 37: 1 - 12), word for word, and letter for letter. Explaining this matching, the Chief Priest of Sweden Sjoberg said, "*This is the greatness of the book*"!

The writers sometimes repeated identically a number of lines that they had already wrote without understanding why this happened. An example of this is when the writer of Chronicles talked about the ancestors and the sons of King Saul. (See 1Chronicles 8: 29-36, and compare it with 1Chronicles 9: 35-43)

This is also repeated in other chapters with a very little change in some words. (See 1Chronicles 17, and 2Samuel 7, 1Chronicles 18, and 2Samuel 8), 1Chronicles 19, and 2Samuel 10, and 1Kings 8, and the 2Chronicles 6)

The reader of the Holy Bible would accept the referring in a book to another book of the holy books. However, he would wonder about some referring inside the word of Allah (S.W.) to places outside the word of Allah (S.W.). That means that these referring are from human beings, and the writer did not want to repeat information that he had read in another book, or in some historical writings, or rather a lost book from the Scriptures.

An example is the referring between the writers of the Book of Kings and Chronicles in many places. The Book of Kings

refers to Chronicles saying, ***"Now the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah"*** (2Kings 14: 18), which indicates that Chronicles have been written before the Book of Kings.

However, the author of Chronicles humbly refers its reader to the book of Kings. ***"Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?"*** (2Chronicles 25: 26) Which one of these books was written first? This exchange was repeated between them repeatedly. Both of the authors insist that the other had written first, and that he left some details, which he had read in the writings of the other. (See 2Kings 15: 36 and 2Chronicles 27: 7 and 2Chronicles 36: 8) and (2Kings 24:5)

**Exaggerations and mythical stories and news**

The Old Testament contains stories and news that is closer to be mythical rather than being reasonable. One of these stories is the story of Samson and the tufts of his hair, which was the reason of his strength, wonders, and victories. The Bible mentions that while Samson was walking, ***"behold, a young lion roared against him. Then the Spirit of the LORD rushed upon him, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat".*** (Judges 14: 5 - 6) The Book of Judges (after two pages) mentions the story of this Samson, upon whom the ***Spirit of the Lord rushed***, committing adultery with a Gazan prostitute (See Judges 16: 1); his wonders had no limits!

When his people tied him up and handed him over to the Palestinians, ***"his bands dropped from off his hands. And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said: with the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I smitten a thousand men".*** (Judges 15: 14 -16)

I would like to draw attention to the important note that the author of Judges wanted us to know, that the jawbone of the

donkey was fresh (soft). Samson killed them with a fresh soft jawbone, how would it be if it was tough hard one? This is the way that elderly people tell legendary and mythical stories. This exaggeration is the type of exaggeration of excitement used by the grandmother when telling her grandchildren a story before bedtime.

Among Samson's strange deeds and wonders is what he did to the fields of Palestinians in order to revenge from his Palestinian wife. He brought three hundred foxes, tied their tails to each other – tail to tail -, and then put a firebrand in the midst between every two tails. Then, he let them go to the fields of the Palestinians and they burnt them. How did he collect and catch these foxes, and how did he tie them up; indeed it is a very strange story. (See Judges 15: 4-6)

Similarly, is what he did to the door of Gaza City, where ***"it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, Let be till morning light, then we will kill him. And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron".*** (Judges 16: 2-3) (See also Judges 16: 14-16)

Humans exaggerate when they talk about their heroes, and the same is the Torah when talking about the children of Israel, their numbers, and their victories. Abishai the hero, for example,***" lifted up his spear against three hundred and slew them."*** (2Samuel 23:18) According to the Torah, another hero, Jashobeam, ***"lifted up his spear against three hundred and slew them at one time".*** (1Chronicles 11:11)

The Book of Samuel calls the hero Jashobeam 'Josheb', and increases the number of the dead to eight hundred – by one shake of his spear. ***"Josheb-basshebeth a Tahchemonite; he was chief of the three. He wielded his spear against eight hundred whom he killed at one time."***

(2Samuel 23: 8) How long was the spear, and how that happened!

Shamgar the son of Anath, however, killed six hundred men of the Palestinians without a weapon; he killed them with an ox goad. ***"And after him was Shamgar the son of Anath, who smote of the Philistines six hundred men with an ox-goad."*** (Judges 3: 31) How did that happen, why did not they run away, did they wait for their turns one after another!

The exaggerations are alike regarding everything about the Children of Israel. ***"And the amount of Solomon's food for one day was thirty measures of crushed grain and sixty measures of meal, Ten fat oxen and twenty oxen from the fields, and a hundred sheep, in addition to harts and gazelles and roes and fat fowls "*** (1Kings 4: 22 - 23 )

A ridiculous exaggeration is that the earth split by the power of the singing voice and the joy of the Children of Israel. ***"And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise"*** (1Kings 1: 40)

The wonders of the Children of Israel did not cease. Absalom the son of David was so handsome with a very heavy hair. ***"And when he cut the hair of his head (now it was at every year's end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred shekels, after the king's weight."*** (2Samuel 14: 26) This is equivalent to two and a quarter kilos! Is this possible, where in the world we saw or heard such thing?

However, this would not prevent us from recognizing that the author of the books of the Bible - like many authors – was tactful and respectable. He apologized to the readers if he had failed to write properly or had fallen short. At the end of the Second Maccabees, (the last book of the Catholic Bible), we read, ***"And if I have done well, and as is***

***fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. For as it is hurtful to drink wine or water[1] alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story"*** (2Maccabees 15: 38 - 39)

## Alterations in the Old Testament

The Holy Quran mentions in many noble verses the alteration of the Torah. Allah (S.W.) says, "***Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?"*** (Holy Quran, Surah 3. Al-Imran – 71), ***"Of the Jews there are those who displace words from their (right) places"*** (Holy Quran, Surah 4. An-Nisa' – 46), and ***"Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it."*** (Holy Quran, Surah 2. Al-Baqara – 75)

[1] - I do not agree with the author that drinking water alone is hurtful, and there is no medical reference agrees with him. Drinking water is actually beneficial, and you can try that yourself.

Regarding their alteration by reduction, Allah (S.W.) says, ***"Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents)"*** (Holy Quran, Surah 6. Al-An'am – 91), ***"Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty."*** (Holy Quran, Surah 2. Al-Baqara – 174), and, ***"O people of the Book, There hath come to you our Messenger, revealing to you much that ye used to hide in the Book."*** (Holy Quran, Surah 2. Al-Ma'ida – 15)

Regarding their alteration by additions and lies, Allah (S.W.) says, ***"Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby."*** (Holy Quran, Surah 2. Al-Baqara – 79) and He says, ***"There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah. It is they who tell a lie against Allah, and (well) they know it!"*** (Holy Quran, Surah 3. Al-Imran – 78)

The alteration happens by either reduction or addition, and both occurred in the Torah, as we shall see. However, before we view some of the alterations and distortion in the Torah, we would answer a question that Christians always ask; is it possible to alter the word of Allah (S.W.), and how did He allow that?
I say, the Holy Bible speaks of the possibility and the prophets' testimonies of its alteration. If the alteration for the Holy Bible was not possible, then there will be no point or meaning for its last paragraph.

***"I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them, God shall add unto him the plagues, which are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book."*** (Revelation 22:18 -19)

This paragraph warns against the alteration or distortion of the book, and threatens the person who does so; this indicates that the alteration is possible.

Prophet Amos predicted the loss of the word of the Lord. He said, ***"Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it".*** (Amos 8: 11- 12)

This paragraph - as you can see – is a prophecy about the loss of the book, and the first one is a threat to those who add seven apocryphal books to the Holy Bible, take them away from it, or any other form of alteration.

Regarding the question, ‘how did Allah (S.W.) allow that’, I say, those who ask this question had forgotten Allah’s (S.W.) law regarding the disbelievers. Allah (S.W.) allows them - according to His will and fate – to insult, disbelief, and disobey His orders. The alteration of the book, which Allah (S.W.) ordered the Children of Israel to keep, is the same case. They lost it and altered it as they lost and forgot all Allah’s (S.W.) laws, and as they, killed His prophets.

## Alterations by reduction

Among the alterations by reduction in the Torah is the Gospels' many referring to the Torah that are not in the Torah that we have now. The Gospel of Mathew says, ***"And came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene."*** (Matthew 2: 23)

There is nothing in this regard in the Torah. The Christian scholar, Memfred said, *"The books that contain this verse were perished, because the books of the prophets that we have now do not contain - in any one of them - that Jesus will be called Nazarene"*. [1]

Christ himself had testified of that when he said, ***"Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless"*** (Matthew 12: 5), and there is nothing like that in the words of the Torah.

Another verse is, ***"He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water"*** (John 7: 37), and this is missing from the books of the Torah.

In the Book of Lamentations, we cannot find the lament of King Josiah, as the writer of Chronicles had said. ***"And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations"*** (2 Chronicles 35: 25)

The Book of Lamentations does not mention this and the Jesuit Fathers testified to that. They said, *"Lamentations, which is attributed to Prophet (Jeremiah) does not contain anything related in particular to this King (Josiah); the text that the news editor mentioned is missing"*. [2]

Other missing words are in the end of chapter two of

[1] - The Truth Revealed, Al- Hindi, Vol.2 pp 538 - 539
[2] - Introduction to the Old Testament, Dr. Samuel Yusof, pp 303

Exodus, which ends suddenly by saying, ***"God saw the people of Israel--and God knew"*** (Exodus 2 / 25), and the Jesuit Fathers have pointed that the chapter was cut.

Similarly, some words in the Book of Ezekiel are missing, some translations use stars or (-), and others do not translate them. ***"Then I said*** *(UNTRANSLATED TEXT)* ***now she will go on with her loose ways. And they went in to her, as men go to a loose woman: so they went in to Oholibah, the loose woman."*** (Ezekiel 23: 43 Bible in Basic English)

The same is in the sixth chapter of the Book of Zechariah. ***"And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And it shall come to pass, if ye will diligently hearken to the voice of the LORD your God -- "*** (Zechariah 6: 15 - Jewish Publication Society Bible).

Similar to that is the loss of the name of the priest of Miniamin; whom the writer of Nehemiah forgot. ***"of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;"*** (Nehemiah 12: 17)

The book of Tobit (one of the apocryphal books) attributes to the Torah of Moses what is not in it. ***"And the maid is fair and wise. now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage. (For I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death), because the right of inheritance doth rather appertain to thee than to any other."*** (Tobit 6: 13) This punishment does not exist in the Law of Moses.

The thousands of manuscripts, of which Christians are proud, did not succeed in bringing forth these lost texts; even though they are so many, they were not able to tell us the biblical complete texts.

## The lost books

Not only there are some missing texts from the Old Testament, but also entire books; among those, is the Book of the Wars of the Lord, which the book of Numbers mentions. ***"As it says in the book of the Wars of the Lord, Vaheb in Suphah, and the valley of the Amon"*** (Numbers 21:14).
The Book of Jashar is another example. The Book of Joshua says, ***"Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day."*** (Joshua 10: 13), and ***" and he bade them teach the children of Judah the song of the bow: behold, it is written in the book of Jashar"*** (2Samuel 1:18)

Scholars feel sorry for the loss of the Books of 'Samuel the seer', 'Nathan the prophet', and 'Gad the seer', which the book of Chronicles mentions. ***"The acts of David the king first and last, behold they are written in the book of Samuel the sear, and in the book of Nathan the prophet, and in the book of Gad the sear"*** (1Chronicles 29: 29)

The books of Semeias the prophet, the book of Addo the seer, and the prophecy of Ahijah the Shilonite were also lost. ***"Now the acts of Roboam first and last are written in the books of Semeias the prophet, and of Addo the seer, and diligently recorded."*** (2Chronicles 12: 15) ***"are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer"*** (2Chronicles 9: 29)

There is also a book attributed to Prophet Isaiah mentioned by the writer of Chronicles. ***"Now the rest of the acts of Uzziah, first and last, were recorded by Isaiah the prophet, the son of Amoz."*** (2Chronicles 26: 22) It is known that the current Book of Isaiah had never spoken about King Uzziah; either this was lost from the current book of Isaiah, or the referral is to another book written by the prophet Isaiah, and was lost like many other books of the Torah.

Adam Clark said, *"The hearts of the scholars have great worries for the eternal loss of the history of creations".* He meant what the Book of Kings stated about Solomon. ***"And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of birds, and of creeping things, and of fishes"*** (1Kings 4: 32 - 33); where is this book?

Christian scholars agree that, *"The lost books of the Scriptures are not less than twenty."* [1] Among these books is the Book of Enoch that mentioned in Judas letter, and was the cause of the delay of the recognition of this letter. It says, ***"And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones. to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him".*** (Jude 1: 14 - 15)

This book already exists, and the quotation of Judah is in (Enoch 1: 9) as the editors of the Holy Bible's Dictionary mentioned. However, the Christian Church's fathers considered it as a fake book. The editors of the Holy Bible's Dictionary said, *"This is one of the apocryphal books... it is filled with news of the visions of the Messiah and the Last Judgment and the kingdom of glory... The early Christian Fathers had quoted some of its contents in the first Christian centuries... However, Christian leaders later denied this book and rejected it".* [2]

## Alterations by Addition

Another way of altering the Scriptures that the Jews and Christians used is the alteration by additions. This type of altering is a large section that includes the texts that they added and attributed to the prophets, the historical information, and the names that appeared after them - as

[1] - The Truth Revealed, Al- Hindi, Vol.2 pp 583, 587
[2] - The Holy Bible's Dictionary, pp 32

mentioned earlier. It also includes the fake and fabricated news about Allah (S.W.) and His messengers, which I have mentioned before.

The first example is that the author of Genesis mentioned the name of Isaac in the context of the story of the slaughtered instead of Ishmael. Allah (S.W.) ordered Abraham to slaughter his only son. ***"And he said to him, Take your son, your dearly loved only son Isaac."*** (Genesis 22: 2)

The Torah has stated that the eldest son of Abraham was Ishmael, and that he was born fourteen years before Isaac. ***"Abram was eighty-six years old when Hagar gave birth to Ishmael"*** (Genesis 16:16) While Isaac was born fourteen years after that. ***"Now, Abraham was a hundred years old when the birth of Isaac took place."*** (Genesis 21: 5)

Nevertheless, Christians claim that we cannot consider Ishmael as a son of Abraham because he was from Abraham's maid, Hager. They forgot or denied that he was a legitimate son as the Torah itself states. ***"And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. And he went in unto Hagar, and she conceived."*** (Genesis 16: 3-4) In another verse, we read, ***"And Hagar bare Abram a son: and Abram called the name of his son, whom Hagar bare, Ishmael."*** (Genesis 16: 15)

When Sarah became jealous of Hagar, she said to Abraham, ***"Cast out this handmaid and her son. For the son of this handmaid shall not be heir with my son, Isaac. And the thing was very grievous in Abraham's sight on account of his son*** (Ishmael)***. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy handmaid."*** (Genesis 21:10-12) The book proves – again – that he was Abrahams' son; it says, ***"And Isaac and Ishmael, his sons, put him to rest in the hollow rock of Machpelah".*** (Genesis 25: 9)

The Torah has never said that Ishmael was illegitimate son of Abraham. Sarah, Abraham's wife, knew that she would not give Abraham children; thus, she preferred to let him marry Hagar. ***"Go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai "*** (Genesis 16: 2 ), ***"And Hagar bare Abram a son: and Abram called the name of his son, whom Hagar bare, Ishmael."*** (Genesis 16: 15)

Moreover, how could the believers in the Holy Bible claim that Allah (S.W.) ordered Abraham to slaughter Isaac, while He promised to let Abraham see Isaac's children before even he was born? Abraham knew that his son Isaac will not die and will not be slaughtered, but will grow, and will have offspring as Allah (S.W.) had promised. ***"In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."*** (Genesis 21: 12)
Thus, the words: ***'Take your son, your dearly loved only son'*** is true, and the word ***'Isaac'*** is an addition. In another verse we read, ***"Seeing thou hast not withheld thy son, thine only son, from me"*** (Genesis 22:12), and it did not mention the name of Isaac.

The translators of some translations replaced the word 'only' with the word 'favorite or preferred'. This - with no doubt – is an alteration; for, the Hebrew text uses the word (Ekhidakha), which means: 'the only', and not 'the preferred'.

## The Translators Alterations

The translators of the Holy Bible have their share of the corruption and the alteration, where they manipulate the texts while they translated them.

For example:

The Christian translators of the twenty-second Psalm fabricated the verse to be alleged prophecy about Jesus, who died on the cross and had his hands and feet pierced. It

says, ***" For dogs have encompassed me; an assembly of evil-doers have surrounded me: they pierced my hands and my feet"*** (Psalm 22:16) The Hebrew text does not contain the word (כָּאֲרִיו - meaning pierced), but uses the word (כָּאֲרִי) which means lion; and here is the text in full: "כִּי סְבָבוּנִי, כְּלָבִים: עֲדַת מְרֵעִים, הִקִּיפוּנִי; כָּאֲרִי, יָדַי וְרַגְלָי" .

That means
***"For dogs have encompassed me; a company of evil-doers have inclosed me; like a lion, they are at my hands and my feet."*** (Jewish Publication Society Bible)

Christian scholars confessed and stated that, *"According to the common Latin translation, and the Hebrew word means: (like a lion) and it is mysterious".* The mystery of the words (like a lion) made them manipulate the text and change it to (they pierced my hands and my feet)!

## The Books accuse the children of Israel of alteration

The Old Testament's books accuse the Children of Israel of alteration. When they were in Babylon, Ezra the scribe began to write the lost books, which the Children of Israel lost for long time. However, prophet Jeremiah, - one of the greatest prophets of the pre-captivity - spoke of a lot to false prophets, who went to Babylon and attributed their lies to Allah (S.W.). ***"I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed."*** (Jeremiah 23: 25)

He also said, ***"How is it that you say, we are wise and the law of the Lord is with us? But see, the false pen of the scribes has made it false"*** (Jeremiah 8: 8); so, the hands of the liar scribes had altered the word of Allah (S.W.).

He confirmed the alteration and threatened to punish those who were still talking about the words of the Lord, which they had altered. ***"And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto***

***them, What burden? I will even forsake you, saith the LORD. And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God"*** (Jeremiah 23: 33-36)

Similarly, the alteration happened to Jeremiah's own book. ***"Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And there were added besides unto them many like words."*** (Jeremiah 36: 32) The book did not tell us who added these '***many like words***' to the words of Prophet Jeremiah.

Jeremiah also spoke about those who claim to prophet-hood, and the Lord did not send them. ***" For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD"*** (Jeremiah 29 / 8 - 9)

He continued to talk about those whom he saw writing books and attributing them to Allah (S.W.). He said, ***"Horrible and grievous things are done in the land. The prophets prophesy falsely, and the priests rule at their direction; my people love to have it so".*** (Jeremiah 5: 30 - 31) Everyone was in this misrepresentation, false prophets, the priests, and the Jewish people.

Prophet Isaiah said, ***"Cursed are those who go deep to keep their designs secret from the Lord, and whose works are in the dark, and who say, who sees us? And***

***who has knowledge of our acts? Oh your perverseness!"*** (Isaiah 29:15 - 16), and In Ezekiel, ***"They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?"*** (Ezekiel 6: 13 - 7)

Thus, the Torah shows two types of alterations; the alteration of the scribes who claim revelation, and the alteration of the Children of Israel who twisted the words of Allah (S.W.), which spoken by His prophets.

What Moses peace be upon him had expected had happened. He said, ***"Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God… For, I know that, after my death, you will do wickedly, and will quickly turn aside form the way that I have commanded you."*** (Deuteronomy 31: 24 - 29)

## Confessions of the alterations occurrence

Christian scholars admit the occurrence of the alterations and the continuous increment in the Holy Bible. The Papal Biblical Commission in 1948 said, *"There is a gradual increment in the Mosaic Laws caused by the following social and religious events"*.

Kurt said, *"The current Holy Bible does not contain the Torah and the Gospel of God, and scholars has acknowledged the touches of humanity in the preparation of this Holy Bible."*

James Gesting said, *"However, we expect to find some parts of the original Torah and the Gospel through the pages of*

*the Holy Bible, which necessitates a serious study in order to make the content of the Holy Bible understood*".

I conclude with what the famous Jewish critic Espinosa said about biblical alterations. He said, *"Most commentators do not acknowledge the occurrence of any alteration in the text, even in other parts, and decided that God has kept the Torah from any loss with unique care. Regarding the difference in readings, they believe that it is a sign of deep secrets, and debating about the twenty-eight stars that in the middle of one of the paragraphs. Even the forms of the letters look as if they contain great secrets. I do not know if this is due to dementia and a kind of insane elderly faith, or they said that out of vanity and malice; to make us believe that they alone are the custodians of the secrets of God. However, I only know that I did not find anything at all that has any secret in their books, and I did not find but childish acts".* [1]

## The Old Testament Contradictions

Wise people agree that the internal consistency of a book is a basic requirement in order to attribute that book to Allah (S.W.). We should not consider the book that contains lies in some of its parts as a holy book and sacred. Lying in one part raises doubts about the entire book and its lying source.

***"Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have***

[1] - The Truth Revealed, Al Hindi, Vol. 1 pp 38 -39

***found therein Much discrepancy."*** (Holy Quran, Surah 4. An-Nisa' – 82)

The existence of contradictions in the Holy Bible has many indications. The most important one is that it proves that these books are originally human's. The writers of these books had made mistakes that the weak humans who have ignorance, make. If Allah (S.W.) inspired these books, they would not have any contradiction in the historical, scientist, and other information.

The occurrence of an error of a simple and easy to memorize issue from one of writers of the books of the Torah indicates the possibility of the occurrence of errors in theological issues, which need more attention and scrutiny.

These contradictions, which I will quote below, most of which what we reached through the study of parts that the scribes had re-written. If the rest of the parts written again, it will have contradictions affecting every page of this book, which some claim to be sacred.

The Biblical contradictions are many, some related to the belief and some related to Allah's (S.W.) attributes; the Torah describes Allah (S.W.) with an attribute, and contradicts it with another.

The Torah mentions that Allah (S.W.) is ***"the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary."*** (Isaiah 40/28), and this is a fact without any doubt. However, the Torah contradicts this statement elsewhere by claiming that Allah (S.W.) needs to rest. The Torah claims – falsely - that Allah (S.W.) rested after He created the heavens and the earth. It says, ***"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made".*** (Genesis 2: 2)
Exodus says the same***. "for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed"*** (Exodus 31: 17)

The Torah tells us about Allah (S.W.) the great. It mentions

that He is not like human beings and their weaknesses; he does not regret nor lie. It says, ***"God is not a man, that he should lie, nor is the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfill?"*** (Numbers 23:19) Regret is the character of humans, who do not know the consequences of things. ***"And also the Glory of Israel will not lie or have regret, for he is not a man, that he should have regret."*** (1Samuel 15: 29)

However, in the contrary, the Torah mentions that Allah (S.W.) did regret about things that He made. ***"I regret that I have made Saul king, for he has turned back from following me and has not performed my commandments."*** (1Samuel 15:10) Does Allah (S.W.) regret or not?

The Torah mentions that Allah (S.W.) cannot be seen, ***"Verily thou art a God that hidest thyself, O God of Israel"*** (Isaiah 45:15), and man is incapable of seeing Him. Allah (S.W.) said to Moses, ***"And he said, Thou canst not see my face: for there shall no man see me, and live".*** (Exodus 33: 20)

However, the biblical books mention that many people have seen Allah (S.W.), among them were the elders of the Children of Israel. ***"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel."*** (Exodus 24: 9 - 10) Jacob also saw Allah (S.W.) when he wrestled with Him. ***"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved"*** (Genesis 32: 30)

There are people who would argue that those who saw Allah (S.W.) saw him during the incarnation and not His real image in his glory. They believe that the meaning is that we cannot see Allah (S.W.) in His glory. This distinction has no proof and the verses that talk about people who saw the image of Allah (S.W.) in His glory refute this claim.

Isaiah saw Allah (S.W.) on his throne and the angels around Him, and feared to die, because he saw Allah (S.W.), and the texts threaten who sees Allah (S.W.) with death. It says, ***"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.***

***And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."*** (Isaiah 6:1-7)

According to the Book of Kings, Prophet Micah also saw Allah (S.W.) on His throne. It says, ***" And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left."*** (1Kings 22: 19)

Moses asked Allah (S.W.) to see Allah's (S.W.) glory and the Book of Exodus mentions that he saw Him but could not see his face. ***"And he said, Show me, I pray thee, thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for man shall not see me and live. And Jehovah said, Behold, there is a place by me, and thou shalt stand upon the rock. and it shall come to pass, while my***

***glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by. and I will take away my hand, and thou shalt see my back; but my face shall not be seen"*** (Exodus 33:18-23) The story states that Allah's (S.W.) face cannot be seen, but Moses saw His real body.
The Torah describes Allah (S.W.) as with absolute power in some verses, and as incapable in other verses. The Book of Job describes Allah (S.W.) as, ***"I know that you can do all things, and that no purpose of yours can be thwarted"*** (Job 42: 2).

This belief is true, but the Torah contradicts it in many verses; like when Jacob wrestled with Him. (See Genesis 32: 24 - 32) According to the Book of judges, The Lord was unable to expel the Canaanites because they owned chariots of iron. ***"And Jehovah was with Judah; and drove out the inhabitants of the hill-country; for he could not drive out the inhabitants of the valley, because they had chariots of iron."*** (Judges 1:19)

The Torah speaks of Allah's (S.W.) mercy and for-bearing. It says, ***"The Lord is gracious, and merciful; Slow to anger, and of great loving kindness"*** (Psalm 145: 8), and then contradicts this by mentioning what happened with the people of Beth Shemesh, who saw the ark, and that He killed more than fifty thousand men of them. ***"And he smote of the men of Beth-shemesh, because they had looked into the ark of the Lord, he smote of the people seventy men, and fifty thousand men; and the people mourned, because the Lord had smitten the people with a great slaughter."*** (1Samuel 6: 19) Does such act deserve the death penalty, while Allah (S.W.) is merciful and slow to anger!

The Torah also describes Allah's (S.W.) sight and His knowledge of what His servants do. It says, ***"For the eyes of the Lord run to and fro throughout the whole earth"*** (2Cronicles 16: 9), and the Book of Proverbs confirms it. ***"The eyes of the Lord are in every place, Keeping watch upon the evil and the good"*** (Proverbs

15: 3) ***" For the Lord is a God of knowledge"*** (1Samuel 2: 3).

However, the Book of Genesis contradicts these by making Him ignorant of some of His servants' deeds. When Adam hid himself in the garden, God searched for him. ***"And God called unto the man, and said unto him, where art thou?*** (Genesis 3: 9) Then, He did not know that Adam had eaten from the tree, became knowledgeable of good and evil, and that he had realized his nudity. Then God said to him, ***"And he said, who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou should not eat?"*** (Genesis 3: 11)

Similarly, when the people of Babylon started to build their city and their tower, God wanted to know what they were doing. ***"And God came down to see the city and the tower, which the children of men builded. And God said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withhold from them, which they purpose to do."*** (Genesis 11: 5-6) It seems as if He feared the unity of humans and its possible consequences; thus, He said, ***"Come, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city".*** (Genesis 11: 7 - 8)

- The Torah contradicts itself regarding the inheritance of sin and guilt. The Book of Exodus mentions that God said, ***"but will send punishment on children for the sins of their fathers, and on their children's children to the third and fourth generation"*** (Exodus 34: 7); therefore, the children are punished for their parents' sins. However, the Book of Ezekiel says, ***"The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him "*** (Ezekiel 18: 20).

- The Book of Ezekiel mentions that God blamed the Children of Israel because they left their ordinance and followed the ordinance of neighboring nations. Then He said, ***"and ye shall know that I am the Lord: for ye have not walked in my statutes, neither have ye executed mine ordinances, but have done after the ordinances of the nations that are round about you".*** (Ezekiel 11:12)

However, the book itself contradicts this when it states that they did not follow the ordinance of Allah (S.W.) or the ordinance of the nations around them. It says, "***Therefore thus saith the Lord: Because ye are turbulent more than the nations that are round about you, and have not walked in my statutes, neither have kept mine ordinances, neither have done after the ordinances of the nations that are round about you".*** (Ezekiel 5: 7) Then, did they follow the ordinance of their neighboring nations or did they not?

- A strange contradiction is between the last chapter of the First Book of Samuel, and the first chapter of the Second Book of Samuel; both talk about different end of King Saul. The First Book of Samuel says that he had committed suicide by his sword. It says, ***"Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died with him".*** (1Samuel 31: 4-5)

However, when we turn to the next page, we find that Saul died by a man of Amalekite and that David killed that man to revenge for the death of Saul. ***"And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul was leaning upon his spear; and, lo, the chariots and the horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. And he said unto me, Stand, I***

***pray thee, beside me, and slay me; for anguish hath taken hold of me, because my life is yet whole in me. So I stood beside him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord."*** (2Samuel 1: 6-10) Did Saul kill himself or by an Amalekite man, and why are these two methods in the book?

Answering this question, the Jesuit Fathers said, *"Another tradition of the death of Saul ... which is a mixture of different elements."*

Whatever the method of Saul's death was, Allah (S.W.) killed him because of his mistakes. One of those mistakes that he asked counsel from a sorcerer and did not ask Allah (S.W.). ***"So Saul died for his trespass which he committed against the Lord, because of the word of the Lord, which he kept not; and also for that he asked counsel from a woman who talked to spirits of the dead and inquired not of the Lord: therefore he slew him."*** (1Chronicles 10:13 - 14)

The Book of Samuel absolves Saul from this sin; for, Saul did ask Allah (S.W.) before asking the sorcerer. ***"And when Saul inquired of God, God answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her."*** (1Samuel 28: 6 - 7) Did Saul ask Allah (S.W.) or not before asking the sorcerer?

- The death of Saul is not as wondrous as the death of Goliath the Palestinian; for, the Holy Bible made him die twice. First, in the days of Saul at the hands of David, as in the First Book of Samuel, ***"And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines"***, and then the book goes on showing how did David (PBUH) killed him. ***"Then David ran, and stood over the Philistine, and took his sword, and drew it out of***

***the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled."*** (1Samuel 17: 23 - 51)

The Second Book of Samuel mentions that Elhanan the son of Jaareoregim was the one who killed Goliath during the reign of David. ***"And there was again war with the Philistines at Gob; and Elhanan the son of Jaareoregim the Beth-lehemite slew Goliath the Gittite."*** (2Samuel 21:19) Who killed Goliath, David, or Elhanan?

The writer of Chronicles tried to solve this dilemma, and he said, ***"And there was again war with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite".*** (1Chronicles 20: 5) David killed Goliath, and Elhanan killed his brother. What the Second Book of Samuel mentions is an inadvertent error. The reason for that - as priest Samuel Yusof quoted from some scholars – is, "*This confusion happened when re-writing the book of Samuel. In Hebrew, there is similarity between the word (אֵת) (Passive), and the Word (אָחִי) which means brother, and thus, Elhanan killed the brother of Goliath the Palestinian whom David killed."* [1]

Nevertheless, such simple solution would not satisfy the Holy Bible's scholars; therefore, they suggested different solutions, which make the issue more complicated.

Encyclopedia Biblica says, *"There are some assumptions to solve this issue:*

• *There were two champions by the name of Goliath; David killed one, and the other killed by Elhanan*

• *"Goliath" was a nickname for a group of the champions*

• *To claim that the word "brother" fell from the Book of Samuel*

[1] - Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 165

*• To claim that the author of Chronicles added the word "brother" to solve the problem*

• Eawald and Kennedy argue that the story was originally about Elhanan, and then attributed to David, and the one that David killed was an anonymous champion

• Jerome and the Hebrew translation – according to ancient tradition - mentioned that David and Elhanan were names for one person ". [1]

Thus, solutions are different and conflicting, but - after all – they agree in testifying that this contradiction is not the word of Allah (S.W.).

It is important, before we leave the story of Goliath's death, to point out a historical mistake by the author of the Book of Samuel. He said, ***"And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent".*** (1Samuel 17: 54) Jerusalem was not one of the Jews' cities at the time of Goliath's death, and King Saul was then a resident of Gibeah. (See 1Samuel 14: 2) Then David had officiated Jerusalem in the eighth year of his reign and had made it the capital of his kingdom. (See 2Samuel 5: 5 - 7) It is a clear mistake to mention that David went to Jerusalem, the capital of the Jebusites at that time. Christian scholars has acknowledged this mistake and said, *"This verse is an addition, as Jerusalem was not opened until later."*

- The contradiction regarding the killing of Saul, and Goliath is not as wondrous as what the Book of Proverbs mentions. The Book of Proverbs gives two contradictory advices in a single paragraph. In the first, it advises not to answer a fool according to his folly. In the second, it advises to answer a fool according to his folly, which leaves the reader wondering which advice he/she should take. ***"Answer not a fool according to his folly, Lest thou also be like unto him. Answer a fool according to his folly, Lest he be wise in his own conceit."*** (Proverbs 26: 4-5) How should

[1] - Encyclopedia Biblica, Vol. 1 pp 366

those, who embrace the guidance of the book, respond to the fool?

- The Book of Kings mentions that Allah (S.W.) promised David saying, ***"but unto David, and unto his seed, and unto his house, and unto his throne, shall there be peace forever".*** (1Kings 2: 33) However, the Book of Samuel contradicts this completely. It says that Allah (S.W.) had told him, ***"Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite".*** (2Samuel 12:10) Did Allah (S.W.) promise him eternal sword or eternal peace; sword and peace are opposites and cannot be together.

- The Book of Genesis mentions in chapter six that the animals that survived with Noah were in twos. ***"But I will establish my covenant with thee. And thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive."*** (Genesis 6: 20-21)

Then, it contradicts this statement in the seventh chapter. ***"Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. "*** (Genesis 7: 2-3)

The Old Testament has contradictions and inconsistencies even in the description of specific things or historical events, and the inspired writers did not realize their contradictions with earlier verses.

- The Book of Chronicles gives a precise description of the brass altar that made by Solomon, and that it was ***"three thousand baths".*** (2Chronicles 4: 5)

The Book of Kings had cited an accurate description of the same altar in conformity with the statement in the book of Chronicles. However, the capacity of the altar vary by 33%. It states, ***"it held two thousand baths".*** (1Kings 7: 26) Did the Holy Spirit forget what it dictated, or what is the reason for this contradiction between the numbers?

- The Book of Kings mentions that Solomon ***"had forty thousand stalls of horses for his chariots and twelve thousand horsemen".*** (1Kings 4: 26)

This figure is very large, especially with the small size of Jerusalem at Solomon's (PBUH) time; but anyway, it contradicts the Book of Chronicles. ***"And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen."*** (2Chronicles 9: 25)

Stanley Sjoberg, the senior pastor of Sweden had tried to remove this contradiction during his debate with the Muslim scholar Deedat. In a funny desperate attempt he said, *"This proves God's blessing; in the beginning, Solomon had four thousand stalls, increased to forty thousand stalls by the end of the year"*. [1]

- The Book of Samuel talks about David's gains from the king of Zobah. It says, ***"David smote also Hadadezer the son of Rehob, king of Zobah, as he went to recover his dominion at the River. And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen: and David hocked all the chariot horses, but reserved of them for a hundred chariots".*** (2Samuel 8: 3-4) He had taken 1700 horsemen beside the footmen.

These figures do not agree with the figures mentioned in the Book of Chronicles; it makes the captured horsemen 7000. ***"And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty***

[1] - Two Debates in Stockholm, Ahmad Deedat, pp 60

***thousand footmen; and David hocked all the chariot horses, but reserved of them for a hundred chariots."*** (1Chronicles 18: 3-4)

- The Book of Samuel tells about the war between Aram and the Israelis. It says, ***"David slew of the Syrians the men of seven hundred chariots, and forty thousand horsemen".*** (2Samuel 10:18)

Then, the writer of Chronicles said, ***"And the Syrians fled before Israel; and David slew of the Syrians the men of seven thousand chariots, and forty thousand footmen".*** (1Chronicles 19/18)

The two books have clear contradiction in two points:

First, how many chariots did the Israelis' army kill, 700, or 7000? However, the book does not explain to us how to kill chariots; perhaps it meant the people inside them.

Second, were the dead horsemen or footmen, and how the inspired writer could not distinguish between them?

- The Book of Samuel mentions that God commanded David to count the Israelis. It says, ***"And again the anger of God was kindled against Israel, and he moved David against them, saying, Go, number Israel and Judah",*** and David did. ***"And Joab gave up the sum of the numbering of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.***

Then, David felt regret for counting the Children of Israel, and said to the Lord, ***"Great has been my sin in doing this; but now, O Lord, be pleased to take away the sin of your servant".*** This is a strange remorse, as he followed the order of Allah (S.W.), and did just as He ordered.

Then Allah (S.W.) instructed Prophet Gad to tell David about Allah's (S.W.) punishment to him. Allah (S.W.) gave him

choices; ***"Shall seven years of famine come to thee in thy land? or wilt thou flee three months before thine adversaries while they pursue thee? or shall there be three days' pestilence in thy land? Now be aware and consider what word I shall bring again to him that sent me".*** (2Samuel 24: 1 - 13)

The Book of Chronicles differs from the Book of Samuel in telling the same story. It says, ***"Then Satan stood against Israel and incited David to number Israel .... And Joab gave the sum of the numbering of the people to David. In all Israel there were 1,100,000 men*** (one million one hundred thousand) ***who drew the sword, and in Judah 470,000 who drew the sword But God was displeased with this thing, and he struck Israel.***

***And David said to God, "I have sinned greatly in that I have done this thing. But now, please take away the iniquity of your servant, for I have acted very foolishly. And the LORD spoke to Gad, David's seer, saying, "Go and say to David, 'Thus says the LORD, Three things I offer you; choose one of them, that I may do it to you. either three years of famine, or three months of devastation by your foes while the sword of your enemies overtakes you, or else three days of the sword of the LORD, pestilence on the land, with the angel of the LORD destroying throughout all the territory of Israel.' Now decide what answer I shall return to him who sent me."*** (1Chronicles 21: 1 - 12)

The two paragraphs have few contradictions:

1) Who ordered the counting of the children of Israel, the Lord, or Satan? *"The Devil and the Lord are not synonymous in any religion"*, as Deedat mentioned. [1]

2) The number of the children of Israel in the Book of Samuel is 800000, and the number of the men of Judah is 500000. In the Book of Chronicles, the number of the children of Israel is 1.100000, and the number of the men of

[1] - Two Debates in Stockholm, Ahmad Deedat, pp 29

Judah is 470000. Which one is correct; and who made this contradiction, was it the Holy Spirit, or the inspired writers?

3) Was the penalty for David three or seven years of famine?

- The Book of Deuteronomy speaks about the place of the death and burial of Allah's (S.W.) prophet, Aaron. It says, ***"The people of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried".*** (Deuteronomy 10: 6) In another verse, the same book claims that Aaron died in another place. It says, ***"Aaron your brother died in Mount Hor".*** (Deuteronomy 32: 50)

Trying to combine the two places and remove the contradiction between the two verses, Encyclopedia Biblica says about Moserah, *"It also called Moser, and Aaron died and was buried there ... It must be close to Mount Hor; for, Aaron died in Mount Hor".* [1]

The truth is that Mount Hor is far from Moser (Moserah). The Children of Israel passed by Moserah on their way to Edom, they left it, and they passed by other six places before they got to Mount Hor. The book of Numbers says, ***"And they went on from Hashmonah, and put up their tents in Moseroth. And they went on from Moseroth, and put up their tents in Bene-jaakan. And they went on from Bene-jaakan, and put up their tents in Hor-haggidgad. And they went on from Hor-haggidgad, and put up their tents in Jotbathah.***

***And they went on from Jotbathah, and put up their tents in Abronah. And they went on from Abronah, and put up their tents in Ezion-geber. And they went on from Ezion-geber, and put up their tents in the waste land of Zin which is Kadesh. And they went on from Kadesh, and put up their tents in Mount Hor, on the edge of the land of Edom. And Aaron the priest went up into the mountain at the order of the Lord, and came to his death there".*** (Numbers 33: 31-38)

[1] - Encyclopedia Biblica, Vol. 4 pp 161

Therefore, Mount Hor is far from Moser by six places (Cities or villages), so, were did Aaron die and was buried?

- The Books of Ezra and Nehemiah, mention a long list of the numbers of returnees from the Babylon Captivity. (See Ezra 2: 1-64, and Nehemiah 7: 6-66) They agree in many of the figures and differ in many of them. Below are some of these figures, I have put them in a table to make it easy to view them.

| Tribe's name | Ezra | Nehemiah | Tribe's name | Ezra | Nehemiah |
|---|---|---|---|---|---|
| Parosh | 2172 | 2172 | Bezai | 323 | 324 |
| Shephatiah | 372 | 372 | Hashum | 223 | 328 |
| Arah | 775 | 652 | Jericho | 345 | 345 |
| Pahath-moab | 2812 | 2818 | Bethlehem | 123 | (معاً) 188 |
| Elam | 1254 | 1254 | Netophah | 56 | |
| Zattu | 945 | 845 | Anathoth | 128 | 128 |
| Zaccai | 760 | 760 | Azmaveth | 42 | 42 |
| Bani | 642 | 648 | Harim | 320 | 320 |
| Bebai | 623 | 628 | Ater | 98 | 98 |
| Azgad | 1222 | 2322 | Bethel and Ai | 223 | 123 |
| Adonikam | 666 | 667 | Micmash | 122 | 122 |
| Bigvai | 2056 | 2067 | The other Nebo | 52 | 52 |
| Adin | 454 | 655 | Senaah | 3630 | 3930 |
| Ramah and Geba | 621 | 621 | Elam | 1254 | 1254 |
| Jorah | 112 | 112 | Gibbar | 95 | 95 |
| The temple servants and the descendants of the servants of Solomon | 392 | 392 | Lod, Hadid and Ono | 725 | 721 |
| Delaiah and Tobiah | 652 | 642 | the descendants of Jeshua and Kadmiel | 74 | 74 |
| Jedaiah | 973 | 973 | :The singers the descendants of Asaph | 128 | 148 |
| Immer | 1052 | 1052 | Magbish | 156 | Not mentioned |
| Pashhur | 1247 | 1247 | Harim | 1017 | 1017 |
| The gatekeepers of :the temple the | 139 | 138 | Kiriath Jearim, Kephirah and Beeroth | 743 | 743 |

| | | | | | |
|---|---|---|---|---|---|
| descendants of<br><br>Shallum, ,Ater, Talmon Akkub, Hatita and Shobai | | | | | |
| total according Bible the | 42360 | 42360 | total correct | 29818 | 31089 |

Total according to the Bible = 42360 (Both Ezra and Nehemiah)
The correct total = (29818 – Ezra) and (31089 – Nehemiah)

These figures between the two books – as you noticed - vary remarkably. Therefore, one of the inspired writers or both were definitely wrong. The person, who errs in such simple matters, cannot be held reliable in theological and other important matters.
Surprisingly, despite their differences in the numbers of some tribes, the two books agree that the total number of the returnees is (42360). The Book of Ezra says, ***"The number of all the people together was forty-two thousand, three hundred and sixty."*** (Ezra 2: 64), and the Book of Nehemiah says, ***"The number of all the people together was forty-two thousand, three hundred and sixty."*** (Nehemiah 7: 66)

Both of them are wrong without doubt, as the returnees according to Ezra (29818) and according to Nehemiah (31089). Who made the mistake of calculating the numbers of returnees from captivity, the scribes, or the Holy Spirit, whom Christians claim that it inspired these writers, or those who made the words of humans holy and claimed that Allah (S.W.) inspired their mistakes?

## Contradictory Biblical news

- In the Book of Kings, we read, ***"Ahaziah was twenty-two years old when he became king"*** (2Kings 8: 26), and the Book of Chronicles contradicts it. ***"Forty and two years old***

***was Ahaziah when he began to reign."*** (2Chronicles 22: 2)

No doubt, that what the Book of Chronicles mentions is wrong. King Jehoram, the father of Ahaziah had died at the age of forty years, and his son Ahaziah succeeded him, thus, his son Ahaziah's age could not be forty-two years.

Therefore, some Bible editions has changed the verse in Chronicles and made it 'twenty-two years' instead of forty-two. In the Bible in Basic English, the Contemporary English Version, and the International Standard Version, for example, the verse is now, ***"Ahaziah was twenty-two years old when he became king, and he was ruling in Jerusalem for one year".*** (2Chronicles 22: 2) Unfortunately, Christian scholars did not correct this verse in hundreds of translations that millions of Christians read.

Dr. Manis Abdel Nour, despite his defense of the Bible, acknowledged this mistake in Chronicles. He put the blame on the transcriber and the similarity of the letter, which indicates number (2), and the letter, which indicates number (4). However, he denied the importance of this mistake, because, *"This mistake of a scribe does not change a Jewish or a Christian doctrine"*! [1]

I wonder: If the error occurred from only one of the copyist of the thousands of manuscripts, of which Christians are proud, why they left the correct ones and took the wrong one, and when are they going to correct this error.

I think that none of them would dare to say that the mistake is in all the copies, because it will be the fault of the original author of the book or the fault of the Holy Spirit that inspired him.

Moreover, did the scribes make mistakes in other paragraphs that do affect the faith? How can we be certain that they are infallible in matters of faith and creed, when they were fallible in the historical issues that constitute most parts of the Holy Bible?

[1] - False Suspicions about the Holy Bible, Priest Manis Abdenoor, pp 166

- Similarly is the contradiction about the age of Jehoiachin, the king of Israel. The Second Book of Kings says, ***"Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months"*** (2Kings 24: 8)

The Book of Chronicles contradicts it. It says, ***"Jehoiachin was eight years old when he began to reign; and he reigned three months and ten days in Jerusalem".*** (2Cronicles 36: 9)

Thus, the editors of the Holy Bible's Dictionary said, *"Most likely that the story in the Second Book of Kings is the correct one."* [1]

- The Book of Chronicles speaks of King Saul and makes him a descendant of Kish, the son of Ner. It says, ***"And Ner begat Kish; and Kish begat Saul "*** (1Chronicles 8: 33), and this is contrary to the book of Samuel, which tells us that Ner and Kish were brothers. ***"Abner the son of Ner, Saul's uncle, and Kish was the father of Saul; and Ner the father of Abner was the son of Abiel "*** (1Samuel 14: 50-51) (See also 1Samuel 9: 1)

- The Old Testament's writers also contradicted each other regarding Jether, the father of Amasa. He was an Ishmaelite according to the Book of Chronicles, ***"the father of Amasa was Jether the Ishmaelite"*** (1Chronicles 2: 17), and an Israeli according to the author of Samuel. ***"Now Amasa was the son of a man, whose name was Ithra the Israelite."*** (2Samuel 17: 25)

Which one is correct? It is impossible that Jether was a descendant of Israel (Jacob the son of Isaac the son of Abraham) and at the same time a descendant from his uncle, Ishmael the son of Abraham. The world had not heard about a man who belongs to two brothers, except this Jether and another one that I will talk about in my other book about the New Testament.

[1] - The Holy Bible's Dictionary, pp 1099

- The First Book of Kings mentions the gifts that sent by King Hiram to Solomon, and that they were 420 talents of gold. It says, ***"And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, where they got four hundred and twenty talents of gold, and took it back to King Solomon***" (1Kings 9: 28)

However, the Second Book of Chronicles makes them 450 talents of gold. It says, ***"And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they came with the servants of Solomon to Ophir, and fetched from thence four hundred and fifty talents of gold, and brought them to king Solomon".*** (2Cronicles 8:18) The difference is 30 talents of gold; did the Holy Spirit made this mistake or was it the writers, who were subject to mistakes and forgetting?

The writers, who made mistakes in such simple matters, would do mistakes related to theological and other issues. That who is lack of inspiration and infallibility may be wrong in all his words.

- The Book of Samuel says, ***"And Absalom was the father of three sons and of one daughter named Tamar, who was very beautiful"*** (2Samuel 14: 27), but the Book of Kings mentions another daughter beside Tamar. ***"Maacah, the daughter of Absalom"*** (1Kings 15: 2) Why the Book of Samuel claims that Tamer was the only daughter?

- Chronicles mentions that Rehoboam loved Maacah, the daughter of Absalom, and had bore him Abijah. It says, ***"And Rehoboam appointed Abijah the son of Maacah to be chief"*** (2Chronicles 11: 22), Thus, Maacah the daughter of Absalom was the mother of Abijah. However, the book itself says, ***"In the eighteenth year of king Jeroboam began Abijah to reign over Judah. Three years reigned he in Jerusalem: and his mother's name was Micaiah the daughter of Uriel of Gibeah".*** (2Chronicles 13: 1-2) The name of his mother has changed

from Maacah the daughter of Absalom to Micaiah the daughter of Uriel; both cannot be his mothers!

Then, we see the wonder of the Book of Kings; when it talks about Asa the son of Abijam (Abijah), who reigned after his father, Abijam. (See 1Kings 15: 8) It says about Asa, ***"And in the twentieth year of Jeroboam king of Israel began Asa to reign over Judah. And forty and one years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Abishalom"*** (1Kings 15: 8 -10)

According to the Book of Kings, Maacah was the wife of Abijam and the mother of his son, Asa. While we have seen in the Book of Chronicles that she was the mother of Abijam, not his wife. "***Abijah the son of Maacah.***" (2Chronicles 11: 22) Was she the wife of Abijah and the mother of his sons as in the Book of Kings, or was she his mother as in Chronicles; she cannot be both.

- The Book of Samuel mentions that, ***"Michal the daughter of Saul had no child unto the day of her death".*** (2Samuel 6: 23) However, the book itself states that she had five children. It says, ***"And the five sons of Michal the daughter of Saul, whom she bare to Adriel the son of Barzillai the Meholathite".*** (2Samuel 21: 8)

The truth is that there is no contradiction here, but an error by the writer of the Book of Samuel, who did not distinguish between Michal and her sister Merab, who married Adriel Meholathite. The book of Samuel says, ***"And it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given to Adriel the Meholathite as wife "*** (1Samuel 18: 17), and then the book continues in telling the story of her sister's (Michal) marriage to David.

The editors of the Holy Bible's Dictionary admitted this error and referred it to an error of some ancient manuscripts.[1]

In order to correct this big mistake, the Bible in Basic English, the English Standard Version, the Good News Bible,

[1] - The Holy Bible's Dictionary, pp 939

and Darby Bible replaced Michal with Merab. However, this mistake still exists in the majority of the world's translations to show that this book is not the word of Allah (S.W.).

- Among the Torah's contradictions is the number of Solomon's officers, who bare rule over the people. The Book of Kings claims that they were 550 officers, while Chronicles mentions that they were only 250 officers. The Book of Kings says, ***"These were the chief officers that were over Solomon's work, five hundred and fifty, who bare rule over the people that wrought in the work … But Pharaoh's daughter".*** (1Kings 9: 23)

***"Now these were the chief men in authority whom King Solomon had: two hundred and fifty of them, in authority over the people."*** (2Cronicles 8:10)

- The Holy Books mention about the chief police of Nebuchadnezzar, who went to Jerusalem, and captured some of its nobles. However, they are contradictory in this regard in three places.

First, the number of the captured, who were close to the King; the Book of Jeremiah says, ***"And out of the city he took an officer that was set over the men of war; and seven men of them that saw the king's face, that were found in the city".*** (Jeremiah 52: 25) This, however, is contradictory to the Book of Kings, which makes the captured five only. It says, ***"And out of the city he took an officer that was set over the men of war; and five men of them that saw the king's face, who were found in the city".*** (2Kings 25:19)

Secondly, the height of the crown that the chief police of Babylon wore; the Book of Jeremiah mentions that it was five cubits, while the Book of Kings says it was three. ***"And a capital of brass was upon it; and the height of the one capital was five cubits."*** (Jeremiah 52: 22) The Book of Kings says, ***"And a capital of brass was upon it; and the height of the capital was three cubits".*** (2Kings 25: 17)

Thirdly, the day on which the chief police came to Jerusalem; the Book of Kings mentions that the coming was, ***"in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem"***. (2Kings 25: 8) The book of Jeremiah states that he came on the tenth day, not the seventh. ***"Now in the fifth month, in the tenth day of the month, which was the nineteenth year of king Nebuchadrezzar, king of Babylon, came Nebuzaradan the captain of the guard, who stood before the king of Babylon, into Jerusalem."*** (Jeremiah 52:12) Which book is the word of Allah (S.W.)?

- When David wanted to build an altar to the Lord, he bought the place of the altar from Araunah, who offered to donate the place of the altar, but David refused and insisted on paying the price; how much was the price?

The Book of Samuel mentions that it was fifty shekels of silver. ***"And the king said unto Araunah, Nay; but I will verily buy it of thee at a price. Neither will I offer burnt-offerings unto my God which cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver And David built there an altar unto God, and offered burnt-offerings and peace-offerings."*** (2Samuel 24: 24-25) This price is much lower than that mentioned in Chronicles, which makes the price six hundred shekels of gold. ***"David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto Jehovah, and offered burnt-offerings and peace-offerings."*** (1Chronicles 21: 25-26)

- The unknown author of the Book of Kings told us about the Samaritan King Jehu, and that he reigned in Samaria for twenty-eight years. ***"And the time that Jehu reigned over Israel in Samaria was twenty and eight years."*** (2Kings 10: 36)

If I ask you in which of the years of king Jehoash did Jehu die, you will not find big trouble in saying that it was in the twenty-first year of the rule of Jehoash; because ***"In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem".*** (2Kings 12: 1) Jehu had fulfilled his twenty-eight years and died twenty-one years after Jehoash became a king of Judah. In simplicity, about which no wise men would disagree, 28 - 7 = 21; thus, Jehu died in the twenty-first year of king Jehoash.

The following chapter of the Book of Kings contradicts this result. It reports that the death of Jehu and the reign of his son, Jehoahaz, were in the twenty-third year of the reign of King Jehoash, not the twenty-first. ***"In the three and twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria."*** (2Kings 13: 1) Were the death of King Jehu and the reign of his son in the twenty-first year of the rule of Jehoash or in the twenty-third year?

- It is amazing when the contradiction occurs in a single page, leaving the reader surprised and perplexed of what he is reading. The Book of Kings tells us about the duration of the reign of the Samaritan King Jehoahaz son of Jehu, and that he reigned seventeen years, began in the twenty-third year of the rule of King Jehoash. ***"In the three and twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years."*** (2Kings 13: 1) If I ask you, in which of the years of king Jehoash did Jehoahaz die, you will answer that it was the fortieth year of the rule of Jehoash.

No matter how different our cultures and our mathematics knowledge are, we will not find it difficult to get to the answer quickly; because, 23 + 17 = 40.

However, the anonymous author of the Book of Kings did not reach this simple result. In the same page, he said, ***"In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in***

***Samaria".*** (2Kings 13: 10) Was the death of Jehoahaz in the fortieth year of the rule of Jehoash – as you reached - or in the thirty-seventh year of it? I am keeping many thanks and appreciation for the genius who would tell me which verse is the truth that Allah (S.W.), the Omniscient, had revealed?

- The occurrence of a contradiction in one page, is not wondrous than its occurrence in one paragraph. The Book of Chronicles tells us about Sheshan, the son of Ishi. It says, ***"The son of Sheshan: Ahlai"*** (1Chronicles 2: 31); two lines after that the author said, ***"Sheshan had no sons, only daughters".*** (1Chronicles 2: 34)

In order not to make you wonder for long time, I convey to you what the Jesuit Fathers say about a contradiction in only two lines. They said, *"This is a tradition that is different from the tradition in verse 31"*. That means it is from another source, and another writer; for, it is impossible that one author would make such a mistake.

Nevertheless, let me acknowledge that the authors of Encyclopedia Biblica had succeeded in removing this contradiction when they said that Ahlai was *"The name of the son of Sheshan, or rather the name of his daughter, based on what in verse 34; Sheshan had no sons*". [1]

Yes, they have succeeded this time, because Ahlai was the daughter of Sheshan, and not his son. The inspired writer made a mistake when he said "***The son of Sheshan: Ahlai*** ", and he should have said, "***The daughter of Sheshan: Ahlai***".

- The reader of the Holy Bible will be so surprise of the series of contradictions that the writer of the Second Book of Kings had made. He had contradicted himself time after time, when he wrote about King Jehoram, the son of Ahab the king of Israel. He had succeeded his brother Ahaziah during the reign of King Jehoram the son of Jehoshaphat, King of the Kingdom of Judah, specifically in the second year of the reign of King Jehoram. The author of the Book of Kings said,

[1] - Encyclopedia Biblica, Vol. 1 pp 88

***"Jehoram*** (the son of Ahab) ***became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah.*** (2Kings 1: 17)

However, the book's author – who was inspired according to the Christian belief - soon changed his mind. He claimed that the rule of Jehoram was in the eighteenth year of King Jehoshaphat the father, not in the reign of his son as he had claimed. He said, ***"In the eighteenth year of Jehoshaphat king of Judah, Jehoram the son of Ahab became king over Israel in Samaria".*** (2Kings 3: 1)
The difference between the two dates is nine years, which are the remaining seven years of the rule of the father Jehoshaphat, (See 1Kings 22: 42), in addition to the first two years of the rule of his son.

Despite the difference that I have mentioned above, he became a king after the two had ruled Jerusalem. This is what the anonymous writer of the Book of Kings contradicted. He claimed that Jehoram son of Ahab reigned Samaria before the King Jehoram the son of Jehoshaphat became a king of Jerusalem. He said, ***"In the fifth year of Joram the son of Ahab, king of Israel, when Jehoshaphat was king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign".*** (2Kings 8:16)

A strange contradiction of one author that I put between the hands of those who still claim that this book is part of Allah's (S.W.) revelation!

- The wonders of the Second Book of Kings regarding the two kings named (Jehoram) do not end. King Jehoram of Judah - as we saw in the previous verses - ruled for eight years began in the fifth year of the Samaritan King Jehoram the son of Ahab, which means he died in the thirteenth year of the reign of the Samaritan king.

This is a simple calculation; however, the author of Kings belied twice. First, when he claimed that the death of King of Judah and the ruling of his son were after twelve years of the reign of the Samaritan king. He said, ***"In the twelfth***

***year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign"*** (2Kings 8: 25)

However, he belied himself and claimed that Jehoram of Judah died in the eleventh year of King Jehoram the Samaritan. He said, ***"In the eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah".*** (2Kings 9: 29) Is there anyone who dares to say that the author of Kings wrote this book by inspiration by Allah (S.W.) after he had contradicted himself in all these verses?

The differences and errors in the age of the kings have brought historians to closed doors. Thus, priest Samuel Yusof said, *"It is hard to count the periods of the kings' rulings, and to discuss them specifically. Rehoboam the king of Judah and Jeroboam the king of Israel began to reign at the same time and Ahaziah the king of Judah and Jehoram the king of Israel lived at the same time.*
*The total number of the years of the kingdom of Judah until that time is 95 years, and for the kingdom of Israel is 98 years... Samaria, the capital of the northern kingdom of Israel, fell in the sixth year of Hezekiah the king of Judah, and the total number of the years of the Kingdom of Israel until that period is 143 years, and for the Kingdom of Judah is 165 years."*

This large difference disturbed the priest; hence, he put forward cold excuses blaming the Holy Spirit; for, it had not a fixed base in inspiring the inspired writers. He said, *"In some writings they did not count, for example, the year of setting on the throne, and counted the following year, while in other writings, they counted from the year of setting on the throne"*. [1]

Allah (S.W.) is right when he says, "***Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein much discrepancy."*** (Holy Quran, Surah 4. An-Nisa' – 82)

[1] - Introduction to the Old Testament, Priest Dr. Samuel Yusof, pp 180 - 181

## The mistakes of the Old Testament

When talking about a holy book, it is natural to recognize the infallibility of this book, and that Allah (S.W.) revealed its contents. The presence of an error in it means that Allah (S.W.) is wrong, the Holy Spirit is wrong, or that the prophet is wrong.

Nations and by reasoning agree on rejecting these possibilities, as the status of error is human and cannot come from the Allah's (S.W.) trustees of the angels or the messengers.

However, when we read the books of the Holy Bible, we find many Biblical mistakes; each of them is a testimony that Allah (S.W.) did not reveal this book.

- The Book of Genesis tells about the betrayal of Joseph's brothers to him. It says that Midianites merchants lifted him out of the pit, and sold him to some people of the Ishmaelites by twenty pieces of silver; and that these Ishmaelite brought him with them to Egypt. ***"Then there***

***passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt."*** (Genesis 37:28)

In Egypt, Joseph was sold to Potiphar, and it supposed that he was sold to Potiphar by the Ishmaelites, who took him to Egypt after they had bought him for twenty pieces of silver. However, the author of the book had made a mistake. He said, ***"And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard".*** (Genesis 37: 36) It supposed that the Ishmaelites were the ones who sold him to Potiphar, and this is the truth; for, the Book of Genesis says, ***" And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down there".*** (Genesis 39: 1)

Who is responsible for this error? Is he Allah (S.W.), the unknown writer of the book, the copyists of the thousands of manuscripts, who were not honest in their writings, or those who considered these historical writings - including their defects and mistakes - the word of Allah (S.W.)?
Whatever the answer is, the Holy Bible is not free from mistakes and errors, which prevent it to be Allah's (S.W.) word.

- The Book of Chronicles claims that the Samaritan King Baasha was alive in the thirty-sixth year of the reign of King Asa, and that he built Ramah. It says, ***" In the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah"*** (2Chronicles16: 1), which is wrong - no doubt - because the King Baasha died nine years before this date.

Proving that is easy. King Baasha reigned in the third year of the rule of Asa, and remained as a king for twenty-four years; that means that he died in the twenty-seventh year of the reign of King Asa. The Book of Kings says, ***"In the third year of Asa king of Judah began Baasha the son of***

***Ahijah to reign over all Israel in Tirzah, twenty and four years"*** (1Kings15: 33)

To confirm that, there were three kings who succeeded him during those nine years and the kings were his son, Elah, then Zimri, and then Omri. The Book of Kings defines – exactly - the ruling years of those three kings. It says, ***"So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead... In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah... And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead... In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years".*** (1Kings16: 6-23) How could Baasha build Ramah, in the thirty-sixth year of the rule of Asa, while he died nine years earlier!

- Among the writers mistakes in the same context of the story of building Ramah, is that when King Baasha, the king of northern kingdom of Israel, proceeded to build Ramah, angered King Asa, the king of South Judah. Then King Asa asked Ben-hadad, the king of Aram, for help by fighting his brothers in the Northern Kingdom of Israel. Then, King Ben-hadad came with his armies, striking the water springs and the food stores in the Kingdom of Israel, which forced King Baasha to stop building. (See 2Chronicles 16: 1-6)

Hanani the seer did not like King Asa's act. Then he said to him, ***"At that time Hanani the seer came to Asa, king of Judah, and said to him, because you have put your faith in the king of Aram and not in the Lord your God, the army of the king of Aram has got away out of your hands".*** (2Chronicles 16: 7)

His saying, ***'the army of the king of Aram has got away out of your hands'*** is without doubt a mistake, because the army that survived was the army of Israel, not the army of Aram, who allied with the army of Judah. The Good News Bible's editors had noticed this error and corrected it. It

says***, "The army of the king of Israel has escaped from you".***

Despite my disagreement of this human intervention with what they call the word of Allah (S.W.), this correction is better than to insist on the error, and I wish all the new versions would do the same.

- Another mistake is in the Book of Samuel regarding the age of King
Saul, when he ruled Israel. It says, ***"Saul was a child of one year when he began to reign, and he reigned two years over Israel".*** (1Samuel 13:1 - Douay-Rheims Bible) This is unreasonable at all. In addition, it is contrary to all of the information about the great King Saul in the Torah, the way he was chosen, and his refusal to let his daughter Michal to marry David. All that proves the existence of the error in this verse, and to avoid mentioning this mistake, some modern translations deliberately leave the place of the age empty. In Darby Bible and the English Standard Version, for example, the verse reads, ***"Saul was…years old when he became king; and he reigned two years over Israel."***

In his book "Facilitating the difficulties of the Holy Bible", and in a further attempt to justify this mistake, Samaan Alhasroni, the Bishop of Damascus, said, *"That statement does not mean that Saul was one year of age. It means that when he became a king was righteous and did not know fraud just like a one-year-old child. When he ruled for two years, the fraud entered his heart, and became great as a knowledgeable old man. It says, "He was a king for two years only, I mean that he did not adhere to righteousness except for two years only; and then he committed fraud, sin, and God's displeasing"*. [1]

The weakness of this justification is obvious to the reader. It is one of the acrobatic statements that made by those who are tired of tinkering the dilemmas that they found in their book.

[1] - The Holy Bible in the Scale, Abdussalam Mohammad, pp 124 - 125

- The writers sometimes made mathematics mistakes that young school students would not do. One of these mistakes is the error that occurred in the Book of Numbers, when the writer calculated the number of the Levite males who were over one month. He said, ***"And Moses numbered them according to the word of the LORD***... [There numbers were as follows:] ***these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred*** [7500]... ***These are the families of the Kohathites. In the number of all the males, from a month old and upward, were eight thousand and six hundred,*** [8600] ***keeping the charge of the sanctuary… These are the families of Merari, And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred*** [6200]." (Numbers 3:15-34)

You do not need a calculator to realize that the total number is (22300). In simple mathematics, 7500 + 8600 + 6200 = 22300. Surprisingly, the inspired writer made a mistake. He said, ***"All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.*** [22000]**"** (Numbers 3: 39)

- Another mistake is in the Book of Chronicles. ***"For the LORD brought Judah low because of Ahaz king of Israel"*** (2Chronicles 28:19) The verse claims that Ahaz was the king of northern kingdom of Israel. The truth is that King Ahaz was the king of the southern kingdom of Judah, and because of him, Allah (S.W.) humiliated his kingdom. According to the editors of Holy Bible's Dictionary, he was the eleventh king of the kings of the southern kingdom of Judah.

- There is also an error stated in the Book of Judges. ***"And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite."*** (Judges 17: 7) That

boy cannot be a descendant of Judah, and a descendant of Levi at the same time; both were the sons of Jacob, thus, no doubt, he was a descendant of one of them.

Hubei Kent and the commentator Harsli had acknowledged this mistake, and stated that the sentence "***who was a Levite***" is an addition, and Hubei removed it from the text. [1]

- The author of Exodus had made a mistake when he claimed that all the livestock of the Egyptians had died, and then, after few lines, said that the cattle suffered boils and blisters. It says, ***" And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one".*** (Exodus 9: 6)

***"And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward the heavens; and it became boils with blisters breaking out on man and on cattle."*** (Exodus 9: 8-10) How could their cattle hit while they all died?

The biblical text goes again to talk about the cattle of the Egyptians and Moses' threat to Pharaoh of destroying it; while supposedly, all the cattle were dead! He said to Pharaoh, ***"Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his***

[1] - The Truth Revealed, Al Hindi, Vol.2 pp 487 - 488

***servants and his cattle flee into the houses".*** (Exodus 9: 18-20)

- When mentioning the relationship between King Jehoiachin and King Zedekiah, whom king Nebuchadnezzar appointed after the isolation of Jehoiachin, the Old Testament writers also made a mistake. The Book of Chronicles mentions that Jehoiachin and Zedekiah were brothers. It says, ***"And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem."*** (2 Chronicles 36:10)

The truth is that Zedekiah was Jehoiachin' uncle, as the age of Jehoiachin, the eldest son of his father's, when he became a king was about eight years, and he had reigned for three months and ten days only. (See 2Chronicles 36: 9) Zedekiah, at that time was then twenty-one years old, (See 2Chronicles 36: 9 - 11) if he was the brother of Jehoiachin, his age should be less than eight years because Jehoiachin was the eldest son.

The editors of the Holy Bible's Dictionary admitted this error, and to justify it, they said, *"He was called a brother of Jehoiachin means his in-law or that they were from one origin."* In his book, "The mistakes", Ward the Catholic also acknowledged this mistake.

- Another Mistake is what the Book of Genesis mentions of Esau's mother, and that she knew what her son kept in his heart. It says, ***"And Esau said in his heart, the days of mourning for my father are at hand; then will I slay my brother Jacob. And the words of Esau, her elder son, were told to Rebekah."*** (Genesis 27: 41-42), it supposed that ***Esau said in his heart,*** so how did she know it?

- The Torah mentions the trip of Hagar and her son Ishmael, however, the writer also made a mistake. The Torah mentions that the trip was after the birth and the weaning of Isaac. Then it mentions that Hagar carried her son Ishmael on her shoulder, as if he was a small child. He was not less

than sixteen years old, as evidenced by the age of Abraham at the birth of his sons. (See Genesis 16:16 and 21: 5)

The writer had made a mistake and had forgotten that he was writing about a young man, a teenager, and not a small child. The writer said, ***"And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned… And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed… And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child… and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand… and she went, and filled the bottle with water, and gave the lad drink."*** (Genesis 21: 7-19)

- Genesis speaks about Sarah’s, Abraham's wife, beauty and that the Pharaoh of Egypt liked her even though she was sixty-five years old. This is unusual; women’s beauty will wilt before this age, and a woman who is sixty-five years old does not fit to impress kings and move their desires. Then, when she became more than ninety, she moved the desirability of Abimelech the king of Gerar.

To illustrate this issue, I say that Sarah was ten years younger than her husband Abraham was. Genesis says that Abraham said, ***"Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?"*** (Genesis 17:17), thus, there were ten years between them.

Abraham left Haran when Sarah was sixty-five years old. ***"Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that***

***they had gathered, and the souls that they had gotten in Haran. and they went forth to go into the land of Canaan."*** (Genesis 12: 4-5)

Then he went to Egypt, where Pharaoh was impressed and liked Sarah, even though she had exceeded sixty-five years of age. ***"And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife. Behold now, I know that thou art a fair woman to look upon. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive...And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house."*** (Genesis 12: 11-15)
Then Genesis mentions that Abraham reached ninety-nine years old and that he was circumcised at that age; (See Genesis 17: 24-25) that means that Sarah was ninety. The book, then, continues in telling about the journey of Abraham and his old wife to the South, to be admired and liked - this time - by Abimelech the king of Gerar. ***"And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my sister: and Abimelech king of Gerar sent, and took Sarah."*** (Genesis 20: 1-3) Is it possible that kings would fall in love with a woman who is almost ninety? It is one of the mistakes of the Holy Bible, and one of the proofs that it is man-made.

- Among the Mistakes in the Holy Bible are those promises that the Torah promised, and then had not been fulfilled, which indicate that they are mistakes; if they were true, the promise should be fulfilled.

- The Torah mentions that Allah (S.W.) said to Abraham, ***"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth***

***generation they shall come hither*** (Palestine) ***again".*** (Genesis 15: 15-16)

In fact, the historical reality belies this; the third and fourth generations of Abraham, the tribes and their children, were those who entered Egypt, not those who left it. Those who left Egypt were the sixth generation of Abraham.

Among these false promises is the claim of the writer of Chronicles. He said that Allah (S.W.) promised Israel by saying to Nathan the prophet, ***"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning".*** (1Chronicles 17: 9)

This promise was not fulfilled; the Israelis were humiliated by Nebuchadnezzar, and driven away from their homes, and what Nathan was promised did not happen. ***"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever."*** (2Samuel 7:12 - 13) The Torah mentions that Allah (S.W.) promised Nebuchadnezzar - the pagan - a promise, which was not fulfilled; thus, it is - no doubt - one of the mistakes.

It claims that Allah (S.W.) promised him to become the king of the city of Tyrus, but that did not happen. Then Allah (S.W.) promised him the land of Egypt, and that did not happen. This indicates, however, that these promises were not from Allah (S.W.), because Allah (S.W.) is able to fulfill His promises.

The Book of Ezekiel says, ***"For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a***

***fort against thee, and cast a mount against thee, and lift up the buckler against thee.***

***And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.***

***With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water... thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD."*** (Ezekiel 26: 7-14)

However, this promise was not fulfilled as noted above; for, it was difficult for the king of Babylon to enter Tyrus, and he did not enter it; thus, he was promised the land of Egypt instead. The book says, ***"The word of the LORD came unto me, saying, Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus. every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD."*** (Ezekiel 29: 17-20)

That promise has not been fulfilled also, since Nebuchadnezzar never ruled the land of Egypt, even though

his armies reached the borders of Egypt in 605 BCE. His forces defeated the Egyptians at the Battle, but Egypt had been under the sixteenth family of the Pharaohs.

Other promises, which occupy four chapters of the Book of Ezekiel, were not fulfilled as well. ***"Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste…I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.***

***And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.***

***Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered: And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations."*** (Ezekiel 29: 8-15)

It goes on and says, ***"Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the LORD…Thus saith the Lord GOD; I will also***

***make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon."*** (Ezekiel 30: 6 - 10)

***"For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.***

***Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD."*** (Ezekiel 32: 11 - 15) None of these promises was fulfilled, and that indicates that they were the writers' mistakes and a proof of the invalidity of the book and the lies of the writers.

- The Book of Jeremiah tells about David's descendants. It says, ***"As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me."*** (Jeremiah 33: 22), but the reality proves the contrary. The number of the Jews is the smallest among the people of the earth; the entire Jewish population does not exceed sixteen million, and the majority of them are not from Israeli's origins.

This also leads us to talk about the huge numbers of the Children of Israel, during Moses' time and beyond, that the Torah provides. The Torah mentions that the origin of the Israelis was Jacob and his sons, and they were seventy people when they migrated to Egypt. (See Exodus 1: 3) The Torah, then, states that they ***"were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."*** (Exodus 1: 7)

The Torah also mentions that after two hundred years – of suffering and persecution - they left Egypt. When they stepped in Sinai, the Torah states that Moses ordered to number Israel. ***"So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel. Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.*** (603550) ***But the Levites after the tribe of their fathers were not numbered among them."*** (Numbers 1: 45- 47) If the men, who were able to go forth to war from eleven tribes, had reached six hundred thousand, then, it is understood from this that the Children of Israel were over a million.

What questions this biblical large figure is that Moses (PBUH), who was one among those who left Egypt, was of the second generation of the people who came Egypt. He was Moses, the son of Amram, the son of Kohath, the son of Levi. (See Exodus 6:16 - 20) His grandfather Kohath was of those who entered Egypt as the Torah mentions. (See Genesis 46:11)

It is impossible that their number would multiply to that large number – over a million - during two or three generations. The first generation of the sons of Levi, for example, were only three people (See Genesis 46:11) when they entered Egypt, how, then, they became twenty-two thousand males after three generations only? (See Numbers 3: 39)

The mind cannot comprehend this increment in any way. If each of the three sons of Levi had ten sons, each of them had ten sons, then each of these ten had another ten sons, and no one among all of them died, the number of the sons of Levi and his grandchildren would not exceed four thousand males. This figure is so far from the biblical figure (22000).

Another proof that shows that these numbers are incorrect is that the children of Israel had their wives helped during birth by two midwives only, Shiphrah and Puah; (See Exodus

1:15) such huge figures are not performed by two midwives only.

Then the Torah talks about the wars of the Israelis, and mentions incredible figures of the armies and the dead. The Book of Chronicles says, ***"And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men"*** (2Chronicles 13:17), and this was in one part of the Israelis.

If seventy people had multiplied - just in two centuries – to a million, then after three thousand years they should number thousands of millions, and even many times more than the earth's population. However, the reality – as I mentioned earlier - proves the contrary. The entire Jewish population in the entire earth does not exceed sixteen million, and the majority of them are not from Israeli's origins.

Moreover, the Torah mentions another census, a census that took place in the land of Moab after thirty-eight years of Moses' first one. The result of the second census was not more than the first one, but was less by two thousand people (601730). (See Numbers 26: 51) If the children of Israel were growing at that terrible rate, their number would be multiplied tens of times in the second census.

If we ask about the real number of those who departed from Egypt, Encyclopedia Britannica reveals that the number did not exceed fifteen thousand. Allah (S.W.) is right as he says, ***"These (Israelites) are but a small band".*** (Holy Quran, Surah 26. Ash-Shu'ara'– 54)

Another biblical mistake is regarding to the duration that the Children of Israel stayed in Egypt. The Torah states that Allah (S.W.) said to Abraham, ***"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years".*** (Genesis 15: 13) It clearly states that the duration of their humiliation in the land of Egypt was four hundred years, a figure that the Book of Exodus confirms. It says, ***"Now the sojourning of the children of Israel,***

***who dwelt in Egypt, was four hundred and thirty years".*** (Exodus 12: 40)

Undoubtedly, that what the Torah mentions is wrong, because they did not stay in Egypt more than two hundred and fifteen years. Christian scholars admitted this error and strived to correct it. Priest Manis Abdenoor claimed that the period mentioned in the Torah starts from the beginning of Abraham's preaching in Iraq.
Adam Clark said the same in his interpretation, as well as the collectors of Henry Waskat's interpretation. [1]

What they have done was a correction to the text according to historical information. However, it was a manipulation of the text, which states that, "***afflict them four hundred years"***, and, "***the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years*** (Exodus 12: 40); the two verses do not indicate or mention any period prior to there entry into Egypt.

The wonder is not only the previous mistakes, but also those mistakes, which there is no author, no matter how weak is his writing skills, would make. One of those is that Joshua listed the Palestinian cities that every tribe of the tribes of the children of Israel would take. He said about the tribe of Judah's share, ***"And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder. and Jagur, And Kinah, and Dimonah, and Adadah, And Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth, And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, Amam, and Shema, and Moladah, And Hazargaddah, and Heshmon, and Bethpalet, And Hazarshual, and Beersheba, and Bizjothjah, Baalah, and Iim, and Azem, And Eltolad, and Chesil, and Hormah, And Ziklag, and Madmannah, and Sansannah, And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages".*** (Joshua 15: 21-32) He stated thirty-seven cities,

[1]- False Suspicions about the Holy Bible, Priest Manis Abdenoor, pp 65, The Seekers' Guide to the Precious Holy Bible, Samaan Kahloon, pp 346; he mentioned that Jacob and his children entered Egypt in 1706 BCE, and they had crossed the Caspian Sea and Pharaoh's died in 1491 BCE.

and claimed that their number is twenty-nine; the difference is eight cities.

In order to reduce the difference, Darby Bible, the English Standard Version, and the American Standard Version combined some of the names. (***Hazor, and Hadattah*** = ***Hazor-hadattah***, ***Kerioth, and Hezron = Kerioth-hezron***) etc.

In the next paragraph, the writer mentioned fifteen cities, and then made a mistake when he said, ***"fourteen cities with their villages".*** (Joshua 15: 36) Commentators have suggested deleting the last name, so the verse reads, ***"and Gederah and its suburbs"*** instead of saying, ***"and Gederah, and Gederothaim"*** (Joshua 15: 36).[1]

I will end these mistakes with a surprising one, signed by the author of the Book of Samuel. In order for you to enjoy the story, I will tell it from the beginning. The author tells us that King Saul hurt by an evil spirit from the Lord, and then he said to his servants, ***"Provide me now a man that can play well, and bring him to me. Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is skilful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and the Lord is with him.***

***Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the sheep… And David came to Saul, and stood before him: and he loved him greatly; and he became his armor bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight.***

***And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him".*** (1Samuel 16: 17-23) There is no doubt that you are aware of the trust and attention given to David by King Saul.

[1] - The Holy Bible's dictionary, pp 254

In the following chapter, the author told us that when the fighting between the Jews and the Palestinians began, David stood to fight Goliath, and before the fight, David met King Saul and they had a long dialogue. (See 1Samuel 17: 32-37) Then Saul clothed David with his (Saul) clothes and gave him his sword, and then David went out to fight him. (See 1Samuel 17: 38-40)

Here, the writer explodes an unexpected surprise, he said, ***"And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite".*** (1Samuel 17: 55-58)

The author of this final scene did not know that the king and his court knew David and that he had a meeting with the King in preparation for that fight. One does not imagine the absence of the army commander from that great event.

This dilemma has puzzled the Holy Bible's commentators. I will let you enjoy reading the cold acrobatic interpretations offered by the interpreters of the Applied Interpretation of the Holy Bible.

They said, *"Even though David played the harp many times before Saul, his question to Abner indicates that Saul did not know David well. There are a few suggestions for this puzzling statement, 1 - Saul wanted to know more about the family of David, because David would marry the daughter of Saul if he succeeded (17/25). 2 - Saul's troubled mental health prevented him from recognizing David. 3 - David was still working in Saul's palace, and Saul may not have cared to recognize him or know much about him"*. [1]

[1] - the Applied Interpretation of the Holy Bible, Few Theologians, pp 603

Other scholars explain Saul's strange question by saying, *"They used to bring David to Saul while Saul was epileptic and did not know about anything around him, it is normal that he did not recognize David"*.

The Jesuits Fathers were more honest, they have recognized the contradiction, and said, *"It is why; therefore, the old Greek translation neglected the verses (17: 55 -18: 5), and neglected (17: 12-13)*".[1]

## Mistakes in the Torah proved by the discoveries of modern science

The Torah has many verses, which contradict modern scientific facts. These contradictions indicate that the Torah is not the word of Allah (S.W.) who is far from errors and ignorance of science facts that man discovered later. Allah (S.W.), the Omniscient, would not tell in his book except the truth. He has a complete perfect knowledge of every thing in the universe.

- The Torah mentions the story of the creation in Genesis, where it talks about the creation of the universe in six earthly days consisting of mornings and evenings.

According to the biblical order, on the first day, He created the earth, the light, the darkness, and the water. On the second day, He created the sky when He put a firmament between water and water, and on the third day, the water gathered under the firmament, the land appeared and the herbs and grass grew.

On the fourth day, He created the sun, the moon, and the

[1] - Interpretation of The Book of Samuel, The Virgin's Church, Fajjalah, Egypt, pp 67

stars that above the firmament (the sky), and on the fifth day, He created the marine animals and the birds. On the sixth day, He created Adam and the wild animals, and finished the creation on that day. (See Genesis 1: 1 - 31)

Scientists note that the order and the directing of the story of the beginning of the universe are rejected by modern science that Allah (S.W.) gave to humanity. If these books were from Allah (S.W.), they would not contain these continuous errors.

Genesis talks about six earthly days consisting of days and nights (***And there was evening and there was morning***), and the seventh day was the Sabbath, on which the Creator rested (God Almighty is far above that). It is well known scientifically that the creation of the universal happened during periods of millions of years. Allah (S.W.) is right when He mentions in the Holy Quran the difference between His days and human days. "***Verily, a Day in the sight of thy Lord is like a thousand years of your reckoning.***" (Holy Quran, Surah 22, Al-Hajj – 47)

Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water appeared on earth on its first day, then the appearance of the plants on its third, and the animals on the fourth and the fifth days.

The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.

Scientifically, saying that the creation of the earth was before the creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising!

In addition, saying that the appearance of plants was three

days before man is wrong. Scientific discoveries tell us that the presence of vegetations was millions of years before the presence of man. The majority of the objections about this story of creation are in father Devoux's criticism of Genesis. [1]

- Among the scientific observations on the Torah, is that it speaks at length about the age of the founding fathers from Adam to Abraham. It makes the birth of Abraham in the twentieth century from the beginning of human existence on earth, specifically in the year1948 of the creation of the universe and the appearance of man on earth.

There is no historical accurate information about the period between Abraham and Jesus, but historians estimated it to be eighteen centuries, depending on the biblical sources. Therefore, the appearance of Christ was thirty-eight centuries after the creation of Adam.

According to the Hebrew date, the year (2000) is equal to the year 5761 of the creation of the universe; therefore, the biblical information makes human life on earth no more than six thousand years.

This contradicts the scientific data, which consider the biblical accounts as nonsense, dramatically. Science has proved the existence of civilizations five thousand years before the birth of Jesus.

Archaeologists believe that there was a bloody war between the north and the south of Egypt in 4042 BCE, and won by the people of the Egyptian Delta. However, their victory was not decisive, as the Egyptian civilization recorded history started with the first family, which ruled Egypt between 3400 to 3200 BCE, and there is much that that had not been recorded.

Archaeologists also found human-made things that belong to more than five thousand years BCE, and the mission of

[1] - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 44 – 51, A study on the Torah and the Gospel, Kamel Saafan, pp179, Readings in the Holy Bible, Abderrahim Mohamad, Vol.2, pp 182 - 183

Cairo University found traces of humans in the Fayoum region belong to tens of thousands of earlier years.

Encyclopedia Britannica states that the human traces in Palestine belong to two hundred thousand years. Donald Jean said in 1979, *"The human presence on earth was four million years ago".* [1]

Allah (S.W.) is right when He affirms in the Holy Quran that humanity started long centuries ago. ***"(Pharaoh) said: "What then is the condition of previous generations?" He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets."*** (Holy Quran, Surah 20, Ta Ha – 51 - 52) ***"As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them."*** (Holy Quran, Surah 25, Al Furqan – 38) ***"Has not the story reached you, (O people!), of those who (went) before you of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah."*** (Holy Quran, Surah 14, Ibrahim – 38)

- In addition, there are many things the Torah mentions that are contrary to the scientifically well established facts. It mentions that the rabbit is one of the ruminant animals! It says, ***"Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney; because they chew the cud but part not the hoof, they are unclean unto you"*** (Deuteronomy 14: 7)

- It also mentions that the serpent was punished by eating or licking the soil, (See Genesis 3:14), as in the Book of Micah. ***"They shall lick the dust like a serpent; like crawling things of the earth"*** (Micah 7: 17) All types of snakes that scientifically classified eat insects and reptiles and others, they never eat or lick soil.

- Leviticus speaks of legendary birds that have four legs - some leap, and some walk -, which do not exist except in

[1] - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 20, A study on the Torah and the Gospel, Kamel Saafan, pp179

legendary fiction. It says, ***"All winged creeping things that go upon all fours are an abomination unto you. Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth. Even these of them ye may eat... But all winged creeping things, which have four feet, are an abomination unto you."*** (Leviticus 11: 20-23) No archaeological reports or other information states that something like this was on the face of earth one day.

- Among the scientific errors also is what the Book of Genesis mentions (30: 37-43). It claims that Jacob's sheep produced, and the color of the production was different from the color of the parents. He prepared some rods of fresh poplar and almond and pealed white streaks on them. Seeing these peeled rods, the sheep craved, and brought forth ring streaked, speckled, and spotted sheep. If this was true, the sheep's production in spring would be green, but this nonsense is contrary to what scientists know about genes and genetic codes.

- The Book of Genesis mentions the strangest birth story, namely the story of Tamar, the adulterous, delivering the twins from Judas, her father-in-law and the father of her husbands. ***"And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.***

***And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? Therefore his name was called Perez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah"*** (Genesis 38: 27-30) The first-born put his hand out of his mother's womb, which is unusual during the birth process. However, the baby wanted to affirm his right of being the first-born child, and the midwife understood him, and bound upon his hand a scarlet thread.

Then a stranger thing, which medical theories cannot explain, happened. The first-born gave a space so his twin brother so he could come out into the world, and then he (whom his hand had a scarlet thread) followed him. This story cannot be accepted scientifically, and append it to the stories of the elderly better than append it to Allah's (S.W.) word and revelation.

- The Book of Job gives a strange vision of the creation of the fetus. It is poured in a template as pouring milk, then clots in the middle of this template, as the clotting milk transformed into cheese. This has nothing to do whatsoever with what scientists know about the stages of the creation of the fetus.

Addressing Allah (S.W.), the Book of Job says, ***"Remember, I beseech thee, that thou hast fashioned me as clay; And wilt thou bring me into dust again? Hast thou not poured me out as milk, And curdled me like cheese? Thou hast clothed me with skin and flesh, And knit me together with bones and sinews."*** (Job 10: 9 -11)

- The Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, ***"The sun also arises, and the sun goes down, and haste to its place where it arises."*** (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.

The author of that verse was not Allah (S.W.) the Omniscient, who says, ***"He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)"*** (Holy Quran, Surah 39, Az-Zumar – 5)

Describing Allah (S.W.), the Torah says that He is ***"That shaketh the earth out of its place, And the pillars thereof tremble".*** (Job 9: 6) The holy books' writers

confirmed this misconception. They claimed that Allah (S.W.) said to Job, ***"Where were you when I put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone"*** (Job 38: 4-6), and the Book of Samuel says. ***"For the pillars of the earth are Lord's, and he hath set the world upon them."*** (1Samuel 2: 8).

The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.

Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, ***"All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ".*** (Ecclesiastes 1: 7)

Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.

These errors and others testify that this book is not the word of Allah (S.W.), if it is from Allah (S.W.) it would not contain these errors, which today's young students know, let alone the scientists. The word Allah (S.W.) does not err, nor teach people lies or error.

## The Christians stance of the mistakes of the Bible

We wonder after all this: What is the Church's stance of the Biblical errors?

The Church has remained stubborn about acknowledging the mistakes of the Holy Bible for long centuries. St. Jerome said, *"It is impossible that God knows what is incompatible with the truth"*.

Then it was necessary to acknowledge these mistakes and others and search for ways to solve them. The beginning of admitting defeat was by justifying that the Bible's mistakes belong to the copying and the scribes; for, revelation does not make mistakes.

The Vatican Council (1869 - 1870 CE) announced that the Scriptures, Old and New Testaments, *"Written by the inspiration of the Holy Spirit, the author is God, and thus given to the church"*.

In this regard, and in an article entitled, "The truth about the Holy Bible", 'Look magazine' in 1952 stated that in 1720 CE a panel of British experts estimated that the number of errors in the Bible is at least twenty thousand errors.

Recent studies raised the number to fifty thousand as stated in "Wake" magazine that issued by Jehovah Witnesses in its issue of September 1957. It says, *"There are approximately fifty thousand mistakes crept into the text of the Holy Bible".*

Summarizing the view of the church, Dr. Sabri Johara said, *"God allows a person* (the author of one of the holy books) *to put his feelings, experiences and sensitivities, and inclinations in the text, as long as they do not change the meanings of the moral and the religious teachings that God intended. Therefore, the church acknowledges the book's inaccuracy of the astronomical, geographical, historical, and*

*geological information. The intention of the book is to teach religion and morality, and to help reaching the path of righteousness and happiness."* [1]

Priest Dr. Al Khodary confirms this meaning. He said, *"The Holy Bible is the book of God. It is not a scientific book or a scientific encyclopedia that written by a group of specialists in various subjects, whom their objectives were avoiding the historical and the geographical errors... The book is a letter or a message before being a scientific book. Its objective is not to explain the scientific rules correctly, but to deliver the message to man."* [2]

The Vatican Council 1962 - 1965 CE discussed the difficult problems of the Holy Bible, and issued a document, for which 2344 people of those who were present voted and only six of them rejected it.

The document says in chapter IV, "*The Old Testament allows everyone to know who is God, and who is man, as well as knowing God's acts in His mercy and justice with man. However, even though that these books contain impurities and some of the invalidity, there is a testimony of God's teachings in them. "* [3]

This result agrees or is close to the result of the critical studies of the history of the Bible, which is, *"The Jewish Bible, is not substantially different from the sacred texts of other religions; thus, it is human."* [4]

[1] - Introduction to the Torah and the Old Testament Studies, Mohammad Albaar, pp 16
[2] - The History of the Christian Ideology, Priest Dr. Hanna Jerjes Al Khodary, Vol. 1 pp 169 -170
[3] - The Holy Bible in the Scale, AbdesSalam Mohammad, pp 140, The Torah, the Gospel, and the Quran and Science, Maurice Bocaille, pp 43,59,64, Differences in the Holy Bible's Translations, Ahmad Abdel Wahab, pp 91 - 92
[4] - Summary of the religions' History, Philsian Chali, pp, 160

## Conclusion

Thus, was my writing about the Torah and the Old Testament's books, and you got the answer to an important question answered by successive researches in this regard, which I have mentioned; that question is what I put forward in the introduction to this book: Is the Old Testament God's Word?

Yes, you knew how the Torah of Moses, in which Muslims believe, was lost; and that the evidence proved that Moses and the prophets did not write the books attributed to them.

We knew who the writers of these books were, and who made them holy. Moreover, we got knowledge of the oldest manuscripts, which date back nearly fifteen centuries after Moses.

Then we looked into the texts of these books and analyzed their verses that talk about Allah (S.W.) and His Messengers. We have seen proofs that it is inappropriate to attribute these books to Allah (S.W.), and that became more obvious after we reviewed the biblical morals and ethics. We also have seen many proofs that prove the human character of the Old Testament.

Then we saw many and widespread evidence of the alterations of the Torah, and its contradictions and errors became clear. All these proved to us that the Old Testament is not the word of Allah (S.W.) that He (S.W.) had revealed to Moses and the prophets (PBUT).

We can only say as what our God Allah (S.W.) says, ***"Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby."*** (Holy Quran, Surah 2. Al Baqara – 79)

Finally, I thank you for reading these lines, and gladly invite you to read the following part of this series, which is "Is the New Testament God's Word?"

I pray and ask our God (Allah S.W), to guide us to the truth by His will; He guides whom He wishes to a straight path.

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3. Israel Altered the Gospels and the Scriptures. Ahmed Abdel Wahab
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